

6 But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

7 Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

10 So they went on courageously, having a helper from heaven, and the Lord, who showed mercy to them.

11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

12 And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

15 Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: **LYSIAS** to the people of the Jews, greeting.

17 John, and Abesalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

19 If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty-

<sup>a</sup> A. M. 3841.

eight, <sup>a</sup>the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words: **KING** Antiochus to Lysias, his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: **KING** Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire: we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year <sup>b</sup>one hundred and forty eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect: **QUINTUS** Memmius, and **TITUS** Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty eight, the fifteenth day of the month of Xanthicus.

<sup>b</sup> A. M. 3841.

Sometimes God gave victory without the interference of men. Exod. xiv., and 1 Kings xix. W.

VER. 8. *Horseman*, in appearance, but really (H.) an angel, as five came before. Chap. x. 29.

VER. 17. *Delivering* (Syr.); but Gr. has, "seeing the oracle subscribed, (or underwritten,) made a petition concerning the things declared in it." H.

VER. 21. *In the year one hundred and forty-eight*; viz. according to the computation of the Greeks, which was different from that of the Hebrews, followed by the writer of the First Book of Machabees. However by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that recorded 1 Mac. vi. 16. Ch.

VER. 22. *Brother*. So he is styled for honour. Ver. 35. W.

VER. 23. *Gods*. This impious custom began in the East, and was abolished by Christianity. C.

VER. 25. *Restored*. It was already occupied by the Jews, but they were much disturbed by the garrison. Now their rights are admitted.

VER. 29. *Menelaus*. He was at Antioch, and was reputed high priest, being established by the king. But the Jews would not receive him, having chosen Judas. C.

VER. 31. *Ignorance*. He excuses them, and grants an amnesty. 1 Mac. x. 39. C.

VER. 34. *Romans*. Others were sent soon after to burn the ships and maim the elephants, which Eupator had more than had been agreed upon. Usher, A. 3841.



## CHAP. XII.

*The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.*

**W**HEN <sup>a</sup>these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just Judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.

11 And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing

and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, <sup>b</sup>in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had despatched any thing he went back, having left a very strong garrison in a certain hold.

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And <sup>c</sup>after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance and in this place there were many engines of war, and a provision of darts.

<sup>a</sup> A. M. 3841, A. C. 165.

<sup>b</sup> Jos. vi. 20.—<sup>c</sup> A. M. 3841, A. C. 163.

CHAP. XII. VER. 2. *Timotheus and Apollonius.* Others of the same name were slain before. Chap. x. 37, and 1 Mac. iii. 11. W. C.

VER. 9. *Off*, or ten leagues. Jerusalem was on elevated ground. C.—A furlong is about the eighth part of a mile, (others say the fifth, or a thousand feet,) so that the fire was seen at the distance of thirty or forty-eight miles. W.

VER. 11. *Rest.* Gr. "the Nomades," (H.) who dwelt in tents, and lived on plunder, (Strabo, 16,) like Ismael. Gen. xvi. 12.

VER. 13. *Casphin*; Chasbon, or Hesebon. 1 Mac. v. 26; Num. xxi. 25. It was famous for its waters.

VER. 17. *Characa*, or Carcar. Judg. viii. 10, and xi. 3. C.

VER. 18. *Thing.* The Jews had retired to Characa or Dathema, so that he ravaged the country and left garrisons, which were cut in pieces.

VER. 24. *Deceived.* Gr. "if they slew him, would not be regarded," (H.) but slain without mercy. C.



28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias, the governor of Idumea.

33 And he came out with three thousand footmen, and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

39 And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

• Deut. vii. 25.

VER. 26. *Carnion*. Gr. adds, "and the temple of Astergata," (H.) the idol Astarte, or derocto of the Philistines.

VER. 29. *Scythopolis*. Formerly called *Bethsan*, (Ch.) near the lake of Tiberias.

VER. 32. *Gorgias*, who had been twice defeated. Chap. x. 14, and 1 Mac. iv. 1. W.

VER. 35. *Maresa*. Syr. "Samaria," as the Vulg. has, 1 Mac. v. 66.

VER. 39. *Following*, on Saturday evening, or on Sunday.—*Fathers*, with those of the same nation.

VER. 40. *Of the donaries, &c.* That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, (ver. 9,) contrary to the prohibition of the law. Deut. vii. 25. Ch.—Perhaps the soldiers intended to bring them to Judas. He excused them charitably, and hoped that their temporal chastisement might have served to expiate their fault.

VER. 42. *Forgotten*. Syr. "imperfect." Gr. "effaced." C.—Some copies, "that they might not, on account of the sin committed, be entirely blotted out." Ald. Usher.—They were convinced that some sins might be forgiven in the other world, particularly when the living interceded. C.—The Jews began to pray for the dead after the captivity, (Grot.,) when the prophets had more clearly explained what took place after death. C.—Yet the doctrine and practice might still be as ancient as the world. H.—If it had not prevailed before, Judas would never have entertained such sentiments. W.—The Jews admit a sort of purgatory for "the prevaricators of Israel," which differs from hell only in duration. Purgatory is for venial sins. This doctrine is proved beyond reply by various controvertists. C.

VER. 43. *Twelve*. Gr. "two." Syr. "three." S. Prosper. reads "12,000 talents." Sacrifices for the dead were not enjoined, but the practice was then established, and this author takes every opportunity of proving the resurrection against the Sadducees, who then began to appear. The Church of Christ has

40 And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

45 And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

### CHAP. XIII.

*Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.*

IN the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

• A. M. 3841, A. C. 163.

adopted the same practice. See Bellarm., Serar., &c. Our adversaries confess that such was the opinion of the Jews, and of ancient doctors of the Church. But they declare it superstitious, and deny the authority of these books, which has been sufficiently established. Could such holy personages authorize superstition? Would Christ and his apostles have tolerated it? S. Paul prayed for Onesiphorus after his decease. 2 Tim. i. 16. See Matt. xii. 33; Luke xvi. 9, and 1 Cor. iii. 13, and xv. 29. Eus. Vita Const. 4. S. Epip. Hær. 75. S. Cyp. 1 Ep. 9. Tert., &c. C.

VER. 45. *With godliness*. Judas hoped that these men who died fighting for the cause of God and religion, might find mercy; either because they might be excused from mortal sin by ignorance, or might have repented of their sin at last at their death. Ch.

VER. 46. *Holy*. This text is so clear, that our adversaries judge it best to deny the book to be canonical. As that has been authentically proved, (Pref.,) we shall only add that the Greek version, though differing in many points, is here as express as the Vulg. (W.) 45, "considering that the best grace is laid up for those who sleep in piety. Holy and pious is the thought. (H.) Wherefore he made reconciliation (or expiation) for the dead, that they might be delivered from sin," or punishment due to it. W.—It is also worthy of notice that Judas, who acted thus charitably, was the high priest and defender of the true faith; and that the Jews still pray for the dead, as the book *Mahzor*, published by Genebrard, 1569, evinces. There they say, "Let him rest in peace," and "ye angels of peace, come forth to meet him." But this is acknowledged by Munster and Fagius, (in Deut. xiv.,) and by Whitaker.—*Sins*. Go to 1 Mac. vi. 18. W.

CHAP. XIII. VER. 2. *A hundred and ten thousand, &c.* The difference between the numbers here set down and those recorded 1 Mac. iv., is easily accounted for, if we consider that such armies as these are liable to be at one time more numerous than at another, either by sending away large detachments, or being diminished by sickness, or increased by receiving fresh supplies of troops, according to different exigencies or occurrences. Ch.

VER. 3. *Country*. He had continued at Antioch, as the Jews would not re-



4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus, the transgressor of the law, was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to show himself worse to the Jews than his father was.

10 Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he, with the ancients, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessities to them that were within.

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and intreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifices, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment-seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

## CHAP. XIV.

*Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.*

**B**UT after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

2 And had made himself master of the countries against Antiochus, and his general, Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

\* A. M. 3842, A. C. 162.

ceive him. Chap. iv. 24. C.—Yet now he pretended to be solicitous for their welfare, (H.) only that he might obtain power.

VER. 4. *Evils.* The ambition of Jason and of Menelaus had brought on all these disturbances. Chap. iv. 7, &c.; 1 Mac. i. 12.—*Place.* It would seem on the journey to Judea: but Josephus says he was slain after the king's return, at Antioch. The sacred historian relates what concerns him together. C.—*In the.* Gr. "conducting him to Berea." H.

VER. 5. *Down.* A beam was laid across the walls, on which the criminal, having been well regaled with wine, was placed till he fell among the ashes. V. Max. ix. 2. C.

VER. 9. *With.* Gr. "rendered barbarous by his designs," (H.) intending to punish the Jews worse than his father.

VER. 15. *Watchword* that night. W.—He usually gave some pious sentence. Chap. vii. 23.—*Four.* Some Gr. and Lat. copies have, "two," Syr. "three," though the old edit. of the Vulg. read, fourteen thousand.—*Greatest,* carrying thirty-two men. 1 Mac. vi. 37.

VER. 21. *Prison.* This traitor was either in the camp or at Bethsura. C.

VER. 23. *Overcome.* Here Eleazar signalized himself. 1 Mac. vi. 43.—*Rebelle.* Lysias persuaded him to treat the just exertions of Philip in this light. He was himself the usurper of the regency. He easily persuaded the young prince that peace was now most expedient; and conditions were granted to the Jews, which would have been very advantageous if they had been observed. But the king having offered sacrifice by the hands of the priests, and seeing the strength of the walls round Sion, ordered them to be demolished. C.

VER. 25. *Of the.* They disliked a Jewish governor, being always bitter against that nation. Chap. vi. 8, and 1 Mac. v. 15, and xii. 48. C.—Gr. "they or he raged, because they would break the agreements" (H.) with the Jews, (C.) or would revolt. Syr. Grot.

CHAP. XIV. VER. 1. *But.* Read 1 Mac. vii. 1. W.—*Years* of Eupator's reign, or dating from the purification of the temple.—*Demetrius,* to whom the crown belonged. 1 Mac. vii. 1.

VER. 3. *Priest,* after Menelaus, (1 Mac. vii. 5,) but never recognised, as Judas was then pontiff. He had, moreover, voluntarily defiled himself during the times



4 Came to king Demetrius in the year \*one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of those men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon,

and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might commune together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king, being in a rage, and provoked with this man's wicked accusations, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus, he departed. But the priests stretched forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

\* A. M. 3848.

of persecution; or, according to most Gr. copies, (C.) when there was "no mixture" of Gentiles in the land to instigate him. H.

VER. 4. *Fifty*, according to the Chaldee reckoning. Chap. ii. 21. M.—*Boughs*; probably (H.) of gold, (W.) or adorned with leaves of that metal.

VER. 6—11. *Assideans*: the most zealous defenders of the faith. Alcimus had slain sixty of them. 1 Mac. vii. 12, 19. C.—This description, given by enemies through malice, serves to show the zeal and sincerity of these people in promoting God's law and virtue.—*Him*. See 1 Mac. vii. 26. W.

VER. 14. *Gentiles* and apostate Jews. C.

VER. 20. *Captain*. Judas laid the proposals before all the people.

VER. 24. *From the heart*; sincerely. C.—Gr. "he had Judas always in sight." H.—His love was only apparent. T.—Yet this is contrary to the text, (H.) and to the common opinion.

VER. 26. *His successor*, so as to keep Alcimus out of his office. C.

VER. 32. *Knew not*. This was true, and they would not seek for him (W.) if it had been required.



35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his affection was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by insnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

## CHAP. XV.

*Judas, encouraged by a vision, gains a glorious victory over Nicanor. The conclusion.*

**B**UT \*when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

\* A. M. 3843, A. C. 161. 1 Mac. vii. 26.

**VER. 37.** *Jews.* No crime could be laid to his charge, but his love for religion and his country.

**VER. 41.** *He struck himself, &c.* S. Augustine (Epist. 61, ad Dulcitium et lib. 2, cap. 23, ad Epist. 2. Gaud.) discussing this fact of Razias, says that the Holy Scripture relates it, but doth not praise it, as to be admired or imitated, and that it was not well done by him, or at least not proper in this time of grace. Ch. —Whether he was thus inspired or not, we dare not decide. S. Aug., (c. Gaud. i. 31, and Ep. 61 or 204,) S. Thomas, (ii. 2, q. 64, a. 5,) and others disapprove of this action, observing that it is recorded and not praised, though other virtues of Razias be commended. C.—It was either not well done, or not to be imitated in this time of grace. S. Aug. ii. 23, c. Ep. 2. Gaud. W.

**VER. 44.** *Neck. Venit per mediam cervicem.* In the Greek it is *κέντρον*, which signifies a void place, where there is no building (Ch. Grot.); and also, "the belly," which accounts for his not being killed on the spot. C.

**CHAP. XV. VER. 1.** *But.* Read here 1 Mac. vii. 39. W.

3 That unhappy man asked, if there were a Mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the Mighty One, that commanded the seventh day to be kept.

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them, he showed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

16 Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people, Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour

**VER. 10.** *Oaths,* of which Eupator had lately given an instance. Apollonius and the people of Joppe had acted perfidiously. C.

**VER. 11.** *Not with,* not only, or so much *with,* &c. H.—*Dream.* He knew it was supernatural (C.) by God's light, as S. Joseph did. Matt. i. 20. W.

**VER. 12.** *Onias III.,* who had been slain (C.) at Daphne. Chap. iv. 34. H.—The Jewish and Christian Churches never doubted that the saints interceded in the other world for the living, in whose concerns they take part. C.—Prot. evade this text by denying the canonicity of the book. Yet the same is proved Gen. xlviii.; Exod. xxxii.; Jer. xv.; Luke xvi.; Apoc. v., vi., viii.; and 2 Pet. i.; and we have a right to produce the authority of this book, as Origen, (18 in John,) S. Bern. (76 in Cant., and Ser. 3, Nat., &c.) have done. Onias and Jeremias, in limbo, interested themselves for the faithful on earth, and no doubt the saints in glory will do as much. W.

**VER. 15.** *Gold,* such as kings and chief officers of Persia used. C.

**VER. 17.** *Fight.* Gr. "not to fortify the camp," (C.) or "remain there"



might decide the matter, because the holy city, and the temple were in danger.

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: \* Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were re-

turning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise. they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

32 And showing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardocheas' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

\* Supra, viii. 19.

(H.): μη στρατοπηδευσθαι. C.—Grabe reads στρατευεσθαι, "to act as soldiers." H.—Syr. "not to trust in troops set in array, but to take courage, and to expose their lives, in this extremity, for their country and for the temple."

VER. 28. Armour, at the beginning of the battle. 1 Mac. vii. 44.

VER. 30. Shoulder. Thus his bust was set up. But the right arm was hung over against the temple. Ver. 33, and 1 Mac. vii. 47. C.

VER. 34. Blessed Gr. "raising their voices, (M.) or looking towards heaven, praised the Lord, who had made himself manifest:" ἐκίπαν κυριον. H.

VER. 37. Adar; our February and March. The thirteenth was the feast "of lots." Est. ix. 23. C.

VER. 38. So. Read 1 Mac. viii. 1, where more on this subject is written. After other persecutors were overcome, the land was at rest, and the author adds this general conclusion. W.

VER. 39. So. Gr. "If in a frugal and middling style, this is as well as I was able." H.—Perfectly. This is not said with regard to the truth of the narration,

but with regard to the style and manner of writing, which in the sacred penmen is not always the most accurate. See S. Paul, 2 Cor. xi. 6. Ch.—The style was frequently left to their choice. H.—Inspiration did not exclude natural acquirements. C.—The author is not afraid of having said any thing erroneous, though he might be less polished, like S. Paul: *imperfectus sermone sed non scientia*.

VER. 40. Always. Gr. "only." H.—Readers delight in variety. A middle style is adopted. C.—But. Gr. "But as wine mixed with water is pleasant, and affords delight, so the preparation (or style) of a discourse pleases the ears of those who read what is collected. But here shall be an end." H.

N. B. The Third and Fourth Book of Machabees, as also the Third and Fourth Book of Esdras, (which some call the First and Second of Esdras,) and the Prayer of Manasses, are here omitted, because they have never been received by the Church. Ch.







# HISTORICAL AND CHRONOLOGICAL INDEX TO THE OLD TESTAMENT.

B. C. 4004	In the beginning God created heaven and earth, and all things therein, in six days. Gen. i.—Man, last created, was made Lord of all living creatures of this lower world, and placed in paradise. Gen. ii.—For transgressing God's commandment, Adam and Eve were cast out of paradise; but by God's grace repenting, had promise of a Redeemer. Gen. iii.	B. C. 2353	Lamech died (before his father) in the year of his age 777.
4003	Peopling the world after Adam and Eve left paradise. Gen. iv. 1.	2349	Mathusala died, aged 969, immediately before the flood, as seemeth most probable.—The same year of the world, the 17th day of the second month, Noe, with his three sons, his wife and their wives, in all eight persons, and seven pair of every kind of clean living creatures, and two pair of unclean, entered into the ark. And presently it rained forty days and forty nights together. All living creatures on the earth out of the ark were drowned. Gen. vii.—All Cain's race, with other wicked infidels, were utterly destroyed by the flood. Gen. vii.
3875	Cain, the first-born, became a husbandman; Abel, next born, a shepherd. Gen. iv.	2348	The whole earth being covered with water, Noe, with his family, and other living creatures, remained in the ark twelve months and ten days; then coming forth, built an altar, and offered sacrifice, which God accepting, blessed them for a new generation, making a covenant with Noe, promising never to destroy the world by water, as a token of which he placed his rainbow in the cloud. The same year Noe plants vines, and drinking of the wine was made drunk. Gen. viii. and ix.
3874	God respecting Abel's sacrifice, and not Cain's, Cain killed Abel. Gen. iv.	2346	Arphaxad born, the son of Sem. Gen. xi. 10.
3769	Seth born. Gen. iv. 25.		Nemrod, the son of Chus, and nephew to Cham, about threescore years after the flood, by force and subtilty drawing many followers, began a new sect of infidels, and afterwards was the principal author of building the tower of Babel, where the tongues of the builders were confounded, and so they were separated into many nations, about 140 years after the flood. Gen. xi. 4, etc.—After Nemrod, his son Belus reigned in Babylon, about the year of the world 1871, which was 215 years after the flood.
3679	Cain went forth from the face of the Lord; began a new city opposite to the city of God. Gen. iv. 17.—His generations in the right line to Lamech, are those without notice of the time when they were born or died: Henoch, Irad, Maviel, Mathusael, Lamech. Gen. iv. 18.	2311	Sale born. Gen. xi. 12.
3609	Enos born. Gen. iv. 26.	2281	Heber born. Gen. xi. 14.—Heber consented not to the building of Babel; and therefore his family kept still their former language, which henceforth, for distinction sake, was called the Hebrew tongue. He lived to see Abraham's father. And Noe, Sem, Arphaxad, Phaleg, and other godly men, lived some part of Abraham's time, who were never corrupted in faith nor religion.
3544	Cainan born. Gen. v. 9.	2247	Phaleg born. Gen. xi. 16.
3382	Malaleel born. Gen. v. 12.	2217	Reu born. Gen. xi. 18.
3317	Jared born. Gen. v. 15.	2185	Sarug born. Gen. xi. 20.
3130	Henoch born. Gen. v. 18.	2155	Nachor born. Gen. xi. 22.
	Mathusala born. Gen. v. 21.	2126	Thare born. Gen. xi. 24.
	Lamech, Noe's father, born. Gen. v. 25.	1996	Abraham born. Gen. xi. 27.
	Some declining from God, joining in marriage with Cain's race, begot those monstrous men, huge of stature, most wicked and cruel, called giants. Gen. vi. 4.—Seth's children and other faithful were called the sons of God, to distinguish the true Church from the wicked city begun by Cain. Gen. vi.—In the days of Enos began public prayers, by many assembling together, besides sacrifice, which was before. Gen. iv. 26.—Henoch, a prophet, pleased God in all his ways. None born in the earth like to Henoch. Eccli. xlix. 16.	1921	By God's commandment, Abraham, at the age of 75 years, having been much persecuted for religion, went forth out of his country, Chaldea; whereupon his father, Thare, went as far as Haran, in the confines of Mesopotamia; and Lot went farther with him into Chanaan, which country God then promised to give him, and to multiply his seed, and therein to bless all nations. Gen. xi. 31, and xii. 1, 7.
3017	Adam died at the age of 930 years (Gen. v. 5,) to whom Seth succeeded as chief patriarch, and so in the rest.	1920	A famine in the land of Chanaan forces Abraham to go into Egypt with his family. Gen. xii. 10.
	Henoch, (Mathusala's father,) in the year of his age 365, was seen no more: because God took him. Gen. v. 24.— <i>Henoch was translated that he should not see death.</i> Heb. xi. 5.		Abraham and Lot return to Chanaan; but the land not being sufficient for both their flocks, they separate. Lot
2962	Seth died, aged 912. Gen. v. 8.		
2948	Noe born. Gen. v. 28.		
2864	Enos died, aged 905. Gen. v. 11.		
2769	Cainan died, aged 910. Gen. v. 14.		
2714	Malaleel died, aged 895. Gen. v. 17.		
2582	Jared died, aged 962. Gen. v. 20.		
2469	Noe, the preacher of justice, forewarned all men, that except they repented, God would destroy them with a flood.		
2448	Sem born; and the next two years, Cham and Japheth. Gen. v. 31.		
	Noe, by God's commandment, built an ark, or ship, wherein himself and his family, with other living creatures, were preserved from drowning.		



# CHRONOLOGICAL INDEX TO THE OLD TESTAMENT.

B. C.		B. C.	
1920	goes to Sodom. God renews his promise to Abraham, who removes to Hebron and builds an altar there. Gen. xiii.	1689	ferring Ephraim, the younger, before Manasses. Gen. xlviii.—Prophesied of all his twelve sons, and in Judas of Christ (Gen. xlix. 10); and then died.—Joseph buried his father in Chanaan, and nourished his brethren, with their families, as their patron and superior. Gen. l. 18.
1913	Lot (among others) being taken prisoner, Abraham, with 318 men, rescued them all. Whereupon Melchisedech offered sacrifice in bread and wine, blessed Abraham, and received tithes of him. Gen. xiv.	1635	Joseph died at the age of 110 years. Gen. l.—After his death the superiority of the children of Israel descended not to his sons, but to his brethren, and rested in Levi, the third brother, living longest, of all the twelve, to the age of 137 years, (Exod. vi. 16,) whose genealogy is there declared to show the descent of Aaron and Moses. Joseph, when on his death-bed, prophesied the return of his brethren into Chanaan.—Genesis ends at the death of Joseph, including the history of 2369 years. Next to it, in order of time, follows the Book of Job, who was either of the progeny of Nachor or Esau, and who lived at the same time in which the children of Israel were oppressed with servitude in Egypt. Some suppose it to have been written by Moses.
1911	Sarai, long barren, persuaded Abraham to take her hand-maid, Agar, to wife. Gen. xvi.	1574	Aaron born, three years before his brother Moses. Gen. vii. 7.
1910	Ismael, Agar's son, born. Gen. xvi. 15.	1573	Pharao, having in vain commanded the Hebrew mid-wives to destroy all the Israelite males, publishes an edict that they be all cast into the river. Exod. i. 16, 22.
1897	Circumcision was instituted that Abraham and his sons, and all the men of his family, might be distinguished from others. Gen. xvii. 11.—Sodom and Gomorrha, with their inhabitants, are for their horrible sins destroyed by fire and brimstone. The Dead Sea remains a monument of it to this day. Lot's wife, for her looking back to Sodom contrary to God's command, is turned into a pillar of salt; and Lot, fearing to continue in the plain, betakes himself to the mountain, carrying with him his two daughters. Gen. xix.	1571	Moses born, (Exod. ii. 2,) who being hid in the flags by the river side, is found by Pharao's daughter, nursed by his own mother, and brought up in Pharao's court.
1896	Sarai conceived and bore a son, called Isaac. Gen. xxi.—Agar and Ismael, at Sarai's request, are cast out. Agar had, nevertheless, twelve sons, all dukes, before Isaac had any issue. Esau had also much issue, and prospered in the world; but his progeny, as also Ismael's, and all Abraham's offspring by his last wife, Cetura, were excluded from the promised inheritance and other blessings. Gen. xxv.	1531	At the age of forty years he went to his brethren, to comfort them; where killing an Egyptian, that oppressed an Israelite, he was forced to fly into Madian, where he marries Sephora, daughter of Jethro. Exod. ii. 11, 12, 21.
1871	Abraham, by God's commandment, was ready to offer Isaac in sacrifice, but was stayed by an angel. The former promises made to Abraham were renewed. Gen. xxii.	1530	Caleb, the son of Jephone, born.
1856	Isaac marries Rebecca, the daughter of Bathuel, son of Nachor, Abraham's brother. Gen. xxiv.	1491	After other forty years, whilst Moses kept Jethro's sheep, at Mount Horeb, God appears to him in a burning bush; sends him into Egypt, with power to work miracles, and to bring the children of Israel out of bondage. Moses and Aaron having declared to Pharao the message sent to him by them from God, are charged as the heads of a mutiny, and dismissed with many bad words; and more grievous tasks are directly laid upon the Israelites. Exod. v.—Moses being eighty and Aaron eighty-three, being urged by God to it, return to Pharao, where the magicians by sorcery imitating the miracles of Aaron's rod turned to a serpent, make Pharao more obstinate than before; wherefore God, by the hand of Moses, lays the plagues upon Egypt. Exod. vii. 22.—On the fourteenth of the first month, in the evening, the passover is instituted. On the fifteenth, at midnight, the first-born of Egypt being all slain, Pharao and his servants make haste to send the Israelites away; and they, the same day in which they were let go, march away, being upwards of 600,000 men, besides children, etc., and came to Ramesses, whence, by several encampings, they reach the Red Sea, the Lord conducting them by day in a pillar of a cloud, and by night in a pillar of fire. They carry Joseph's bones with them. Exod. xii. and xiii.; Num. xxxiii.—Pharao and his host overtake them at the Red Sea. Moses divides the waters with his rod, and the Israelites pass on dry ground to the desert of Etham; whom, when Pharao and his army would follow, they were all overwhelmed by the coming of the waters together: so that the Israelites were freed from the bondage of the Egyptians; over whose carcasses, when they saw them floating on the water, and cast on the shore, they sung a canticle of praise to God. Exod. xiv. and xv.—Upon the fifteenth of the second month, the Israelites came to the desert of Sin, lying between Elim and Sinai, where, for want of food, they murmur against God and their leaders. About eventide God sends them quails, and next morning he rains down manna from heaven: upon which they lived afterwards for a space of forty years, till they came to the borders of the land of promise. A gomor of it was preserved as a memorial. Exod. xvi.—At Raphidim, the eleventh place of their encampment, the
1854	After the death of Sarai, Abraham married Cetura, by whom he had six sons. Gen. xxv.		
1837	Jacob and Esau (twins) born. Gen. xxv. 25.		
1821	Abraham dies at the age of 175 years. Gen. xxv.		
1773	Ismael dies, aged 137. Gen. xxv. 17.		
	Isaac blessed Jacob, thinking him to be Esau. Gen. xxvii.—Jacob going into Mesopotamia, to fly the danger of his brother's threats, upon the way the blessings of his posterity are foretold in a vision. At length coming to his uncle Laban's house, he covenants to serve him seven years for his daughter Rachel; but Laban deceives him with Lia. The marriage week being completed, Rachel is also given him to wife, upon condition of serving seven years more. Gen. xxix.		
	The sons of Lia born, Ruben, Simeon, Levi, Juda, Issachar, and Zabulon; the sons of Rachel born, Joseph and Benjamin; the sons of Bala born, (Rachel's hand-maid,) Dan and Nephtali; the sons of Zelpha born, (Lia's handmaid,) Gad and Aser. Gen. xxxv.—Jacob, returning from Mesopotamia, wrestled with an angel, and was called Israel. Gen. xxxii., and xxxiii.—Rachel died in childbed of Benjamin, and was buried in Bethlehem. Gen. xxxv. 18, 19.		
1728	Joseph was sold and carried into Egypt, and shortly after cast into prison, where he interpreted the dreams of two eunuchs. Gen. xxxvii.		
1716	Isaac died at the age of 180 years. Gen. xxxv.		
1715	Joseph, interpreting king Pharao's dreams, and giving wise counsel to provide for the scarcity to come, was made ruler of Egypt. He then married, and had two sons, Manasses and Ephraim, in the seven years of plenty. Gen. xli.		
1707	Jacob sent his ten sons into Egypt to buy corn, where they were threatened as suspected spies, and one was kept in prison till they should bring their brother Benjamin. Gen. xli.		
1706	They returning into Egypt with Benjamin in their company, Joseph first terrified them, and afterwards manifested himself unto them; and sending for his father and whole kindred, they all went into Egypt. Gen. xliii.—xlvi.		
1689	Jacob blessed and adopted the two sons of Joseph, pre-		



B. C.  
1491

people murmur for want of water, which Moses gives them, by striking the rock Horeb with his rod. The Amalecites, falling upon the rear of the Israelites, are discomfited by Josue, whilst Moses holds up his hands to God in prayer. Exod. xvii. 1, 6, 8, 9, etc.—God publishes his law, contained in the ten commandments, with a terrible voice from Mount Sinai. Exod. xx.—The people being much affrighted, God gives sundry other laws; all which being written in the book of the covenant, Moses proposeth them to the people. This done, rising early in the morning, he builds an altar at the foot of the mountain: he sets up twelve pillars, according to the twelve tribes, and sends young men of the first-born, as ministers of those holy things, (before the institution of the Levitical priesthood,) which sacrifice first for sin, and then as thanksgiving to the Lord. And after Moses had read the book of the covenant, he takes of the blood of the calves and goats so offered, and sprinkles the book and all the people of those twelve statues representing them: and so performs a solemn covenant between God and his people. Moses and Aaron, with Nadab and Abiu, and seventy of the ancients of Israel, go up into the mount, and behold there the glory of God. The rest returning, Moses with his minister, Josue, remained there, and wait six days, when, on the seventh day, God speaks to him; and there he continues forty days and forty nights, (including the six days before the Lord's appearance,) eating no meat, nor drinking water all that while, (Deut. ix. 9,) where he received God's command with regard to the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other particulars in these and the six following chapters. See Exod. from chap. xxi. to xxxi.—At the end of forty days, God gives Moses the two tables of the law, written with God's own finger, bidding him get down quickly, for that the people had already made themselves a molten calf to worship. Moses pacifies God by prayer, and goes down; when, seeing the people keeping a festival in the camp in honour of their idol, he breaks the tables at the foot of the mount; for which the Jews keep a fast to this day. Moses having burnt and destroyed the idol, slew twenty-three thousand of the idolaters by the hands of the Levites. Exod. xxxi. and xxxii.—God commands Moses to frame new tables of stone, and bring them with him to the mount. Moses does so next morning; and whilst he stands in the cleft of a rock, God, passing by, shows him a glimpse of his glory. God renews his covenant with his people, and upon certain conditions gives them his laws again. Exod. xxxiv. 1, etc.

1490

In the first six months of this year, the tabernacle, the ark of the covenant, altar, table of shew-bread, the priests' garments, the holy ointments, the candlestick, and other vessels and utensils for the sacrifices, were finished in the desert of Mount Sinai, and brought to Moses. The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood. Exod. xl.—Nadab and Abiu, for offering strange fire, are struck dead by fire from heaven. Lev. x. 1.—The princes of the tribes present their offerings toward dedicating the tabernacle. God speaks to Moses from the mercy-seat. Num. vii.—Institution of the second passover. Moses complains to God of the too great burthen of his government, who, to ease him, appoints seventy ancients to assist him. The people lust for flesh. God, in his wrath, gives quails and sends also a very grievous plague among them. Num. ix.—God rebukes the sedition of Mary and Aaron, and maintains Moses' right.—Num. xii.—From the desert of Pharan twelve spies are sent, among whom were Caleb and Josue, in order to discover the land of Chanaan. Returning, they bring with them a vine branch with a cluster of grapes upon it. Ten of the twelve sent out, speak ill of the country, declare it barren and magnify the strength of the cities and the gigantic stature of the inhabitants.

B. C.  
1490

Num. xiii.—The people, frightened with this account, are about to return to Egypt, from which step Caleb and Josue endeavouring to dissuade them, are like to be stoned. At this God threatens to destroy them; but by Moses's prayer, is prevailed upon to spare them. He, nevertheless, denounced, that all who are twenty years old, Caleb and Josue excepted, shall die in the wilderness. Those who raised the evil report are all destroyed by sudden death. Some, endeavouring to enter the promised land, contrary to God's command, are smitten by the Amalecites and Chanaanites. Num. xiv.

1486

Core, Dathan, and Abiron, with many others, 'murmuring and rebelling against Moses and Aaron, were partly swallowed alive into the earth, and the others were burnt with fire from heaven. Num. xvi.—Twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, producing almonds, and was laid up before the ark, for a memorial against all future rebels. Num. xvii.

1452

In the preceding thirty-nine years, the Israelites, by seventeen encampments, having taken a compass round the hill-country of Seir and Edom, they come to the wilderness of Sin in the first month of the fortieth year after their departure from Egypt. Here Mary, sister of Moses and Aaron, died. The people again murmur against Moses and Aaron for want of water. God orders Moses to speak to the rock, and it should yield a sufficiency of water; but owing to his impatience and diffidence, he utters something or other unadvisedly with his lips, and for which transgression both he and Aaron are debarred from entering the promised land. In the fifth month of this year Aaron dies, on the top of Mount Hor, aged 123, leaving Eleazar, his son, to succeed him in the high priesthood. Num. xx.—The people, for murmuring, are plagued with fiery serpents, of which many die: upon their repentance, God commands a brazen serpent to be made, that as many as should look upon it should live. About the close of this year the Israelites pass over the torrent Zared, and coming to Arnon, on the borders of Moab, they at length arrive at Phasga. Num. xxi.

1451

Sehon, king of the Amorrites, and Og, king of Basan, slain. After these victories, the Israelites set forward and encamp in the plains of Moab. Num. xxi. and xxii.—Balaam, a soothsayer, hired by Balac, king of Moab, to curse the Israelites, was forced by God's power to prophesy good things of them. Num. xxii., etc.—The people of Israel committing fornication with the daughters of Moab, Phinees kills Zambri and Cosbi; for which zeal God settles the high priesthood upon Phinees' house for ever. Numbers of the people perished for this iniquity. God orders Moses to make war upon the Madianites. Num. xxv.—The numbering of the people in the plains of Moab, by Moses and Eleazar. Moses ordered to parcel out the land of promise among the Israelites. Num. xxvi.—God signifies to Moses that he shall die, and Josue is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made. Num. xxvii.—Twelve thousand men, under the command of Phinees, vanquish the Madianites. Num. xxxi.—The lands that belonged to Sehon and Og, Moses divides among the tribes of Ruben, Gad, and the half tribe of Manasses. Num. xxxii.—Moses commands the people, that after their passing over the Jordan, they set up great stones, and engrave the ten commandments on them, with the form of blessing on Mount Garizim, and of cursing on Mount Hebal. He renews also the covenant which God made with them and their children on Mount Horeb. Deut. xxvii., and xxviii., and xxix.—Moses, having written this law, delivers it to the priests, the sons of Levi, and to the ancients, to be kept. The same day he writes his canticle for the remembrance of the law. Deut. xxxi. and xxxii.—Moses, now drawing near to his end, blesses every tribe in



# CHRONOLOGICAL INDEX TO THE OLD TESTAMENT.

B. C.		B. C.	
1451	particular, by way of prophecy, except that of Simeon. In the twelfth month of this year he goes up into Mount Nebo, from thence beholding the land of promise, and dies there, aged 120. His body God translates into a valley of Moab, and there buries it, no man to this day knowing where he laid it. Deut. xxxiii. and xxxiv. See S. Jude. —Here ends the Pentateuch, or Five Books of Moses, containing the history of 2552 years and a half from the beginning of the world.—Josue being confirmed by God in his government, sends two spies out from Settim to Jericho, who being harboured by Rahab, are privily sent away when search is made for them. Jos. ii.—Upon the tenth day of the first month, the same day that the Paschal lamb was to be chosen out of the flock, the Israelites, under Josue, a type of Christ, pass the Jordan into the promised land, the waters being miraculously dried up for that purpose. Josue sets up twelve stones in the channel of the Jordan, etc., as a memorial of this circumstance. Jos. iii. and iv. —Upon the 14th day of the same month the Israelites celebrate their first Passover in Chanaan. Next day manna ceases. An angel appeareth to Josue, before Jericho, with a drawn sword in his hand, and promises to defend his people. Jos. v.—Jericho is besieged and taken. Jos. vi. —For the sin of Achan, the Israelites are defeated before Hai. The offender, being found out, is stoned to death, and God's wrath is turned from them. Hai is taken by ambuscade, and destroyed. An altar is built on Mount Hebal, and the law written on stones, and the blessings and curses repeated. Jos. vii. and viii.—The kings of Chanaan combine against Israel. Josue defeats them: many are slain with hailstones. At the prayer of Josue, the sun and moon stand still the space of one day. Divers cities are taken. Jos. ix. and x.	1211	Thola defended the country from invasion of enemies twenty-three years, and died. Judg. x. 2.
1450	From the autumn of this year, in which they began to till the ground, the rise of the sabbatical years is to be taken.	1188	Jair, a powerful nobleman, defended the people twenty-two years. Judg. x. 3.
1445	Josue, now grown old, is commanded by God to divide all the land on the west of the Jordan, among the nine tribes remaining and the half tribe of Manasses. Jos. xiii. —The kings of the north are overthrown, and their whole country is taken. Jos. xi.	1187	Jephte, first rejected, but afterwards entreated by the ancients of the people, fought for them, and overthrew their enemies. Afterwards he made an indiscreet vow to offer his daughter in sacrifice. He killed in civil war forty-two thousand Ephraimites, and governed six years. Judg. xi. and xii.
1434	Josue gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, renews the covenants between them and God, and dies, aged 110. Eleazar, the priest, dies the same year. Jos. xxiv. 33. The expedition and victory of Juda against the Chanaanites. Judg. i.—After the death of Josue, the Israelites, falling into idolatry, are oppressed by their enemies. An angel appearing to them, reproveth Israel. They weep for their sins. Judg. ii.	1182	Abesan, a fortunate good man, ruled in peace seven years. The people in this time of peace fall again into idolatry, for which God suffered the Philistines to afflict them. The tribe of Dan rob Michas. Judg. xii., xiii., and xviii.—About this time Booz, of the tribe of Juda, married Ruth, a Moabite, by whom the right line of Judas descended by Phares to David. Ruth iv., etc.
1405	Othoniel delivers the Israelites from the servitude which they were under to Chusan, and the land was quiet for forty years. Judg. iii.	1175	Ahialon governed likewise in peace ten years. Judg. xii. 11.
1343	Othoniel dying, the Israelites again sin against God, and are given up into the hands of Eglon, king of Moab. This second oppression lasted eighteen years. Judg. iii.	1164	Abdon, another nobleman, governed eight years. Judg. xii. 13.
1325	After him Aod, the second judge, killed Eglon, and so delivered Israel. He likewise slays 10,000 Moabites. After him Samgar, the son of Anath, kills 600 Philistines with an ox goad. Judg. iii.	1137	Samson born. Judg. xiii. 24. He did many heroical acts, killed many Philistines in his life, and more by his own death, which took place in the year of the world 2887. He governed twenty years. Judg. xiii. and xvi.
1285	Barach, by direction of Debbora, a prophetess, fighting against Sisara, chief captain of the king of Asor, Jahil, a stout woman, slew the same captain, striking a nail into his head. Judg. iv. They governed thirty-eight years.	1116	Heli, the high priest, dies. He governed Israel forty years. 1 Kings iv. 18.—Samuel, whose mother, being long barren, had presented him an infant in the temple, according to her vow, was a Nazarite and a prophet from a child (1 Kings i. and iii.); and after the death of Heli, governed the people before Saul twenty years, and with him twenty years more, and died. 1 Kings xxv. 1.
1245	Gedeon, confirmed by miracles that he was sent by God, overthrew the Madianites, and delivered Israel, governing forty years. Judg. vi., vii., and viii.	1095	By the importunity of the people to have a king, God appointed Samuel to anoint Saul. 1 Kings x.
1236	Abimelech, the base son of Gedeon, unjustly usurping authority, killed his seventy brethren, one only escaping; but within three years was hated of his followers, and slain by a woman. Judg. ix.	1070	Afterwards Saul declining from God, David is anointed by the prophet Samuel, and taken into Saul's family. 1 Kings xvi.—By the anointing of David, Saul was not actually deprived of the sceptre so long as he lived.
		1062	David slew Goliath, the champion of the Philistines. 1 Kings xvii.
		1055	Saul and his sons are slain. 1 Kings xxxi. David made king. 2 Kings ii. 4.—He ruled his kingdom as a true pattern to all kings. He wrote the book of Psalms, which are full of Divine knowledge; prepared means for building the temple, ordained divers sorts of musicians, and reigned forty years.
		1035	At the end of this year, Joab, going with the army against the Ammonites, besieges Rabba, the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bethsabee, the wife of Urias, the Hethite, who was then in the army. David, not finding means to conceal his adultery with the wife of Urias, causes the latter to be slain. 2 Kings xi.
		1034	After the death of Urias, David marries Bethsabee. The child gotten in adultery is born. David is convicted by Nathan, the prophet, of sin, and he repents: in testimony whereof he composes the 51st Psalm. The child dies. 2 Kings xii.
		1033	Bethsabee being now David's wife, bears him a son; to whom, as to one that should prove a man of peace, God gives the name of Solomon. 2 Kings xii. 24.
		1015	David gives orders to Solomon to build the temple. 1 Par. xxviii. 10.
		1014	He dies in a good old age, and Solomon, his son, succeeds him. 1 Par. xxix. 28.
		1012	Solomon layeth the foundation of the temple, in the 480th year after the departure of the children of Israel out of Egypt. 2 Par. iii. 2.
		1005	The temple being finished, was then dedicated most solemnly, with exceeding great devotion of the king and



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B. C.	all the people, and with abundance of sacrifices. 2 Par. iv. 22.—And afterwards the same king Solomon wrote three sapiential books: Proverbs, Ecclesiastes, and the Canticle of Canticles. But in his old age fell from God, and it is uncertain whether he died penitent or not.	B. C.	<i>Kings of Juda.</i> Joathan, a godly king, governed a great part of his father's time, and after his death sixteen years. 4 Kings xv., and 2 Par. xxvii.	<i>Kings of Israel.</i> Phaceia two years. 4 Kings xv. 23. Phacee reigned twenty years. 4 Kings xv. 27.
1005	Solomon dies, after reigning over Israel forty years. 2 Par. ix. 31.	758	Achaz, a wicked king, after having received many benefits from God, fell into idolatry, reigning sixteen years, destroyed the holy vessels, shut up the temple, and perverted many of the people. 4 Kings xvi., and 2 Par. xxviii.	In the twelfth year of Achaz, king of Juda, Osee had reigned over Israel nine years. Salmanasar, the Assyrian king, having rendered Osee tributary, the latter consulting with Sua, the king of Egypt, refuses to continue the tribute. Salmanasar provoked at the conduct of Osee, and jealous of the confederacy, lays siege to Samaria, and takes it, carrying the Israelites away captives. 4 Kings xvii.
975	The Israelites assemble at Sichem, in order to crown Roboam, Solomon's son, king over Israel. The people by Jeroboam sue to him for a removal of some grievance, to whom Roboam, by the advice of young counsellors, returning an harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them; and they fall at the same time from the house of David and the true worship of God.	742		
	<i>Here follows the collateral lines of Juda and Israel:</i>		<i>Here endeth the kingdom of Israel.</i>	
	<i>Kings of Juda.</i>		<i>Kings of Israel.</i>	
975	Roboam. He reigned seventeen years. 3 Kings xiv. 21.		Jeroboam, the first king of the ten tribes. He reigned twenty-two years. 3 Kings xii.	
958	His son Abiam reigned wickedly three years. 3 Kings xv. 2.			
955	Asa, a good king, destroyed idolatry, and reigned forty-one years. 3 Kings xv.		After him were these kings of divers families of the same ten tribes; Nadab, son of Jeroboam, reigned two years (3 Kings xiv.); Baasa, of the tribe of Issachar, reigned twenty-four years (3 Kings xv.); Ela two years (3 Kings xvi.); Zambri but seven days (3 Kings xvi.); Amri twelve years, whereof Thebni reigned in civil wars against him three years. 3 Kings xvi. 22.	
			Achab married Jezabel, a Sidonian, and served Baal, reigning twenty-one years. 3 Kings x., etc. Ochozias reigned two years. 3 Kings xxii. 52.	
914	Josaphat governed the kingdom well twenty-five years, (3 Kings xxii. 42, and 43,) saving that he joined affinity with Achab, king of Israel, and with Jezabel. 2 Par. xviii. 1.		Joram reigned twelve years. 4 Kings iii.	
889	Joram reigned wickedly eight years. 4 Kings viii. 17, 18, and 2 Par. xxi. 5, 6. The three next are omitted by S. Matthew.			
888	By the evil counsel of his mother Athalia, Ochozias governed wickedly one year, and was slain by Jehu, together with Joram, king of Israel. 4 Kings viii. 27, and ix. 27; 2 Par. xxii. 3, 9.		Jehu killed Joram and Jezabel, destroying the whole house of Achab, and reigned eight years. 4 Kings ix. and x.	
884	Queen Athalia, murdering the children of her own son, the late king, usurped the kingdom six years. 4 Kings xi. 1.		Joachaz reigned seventeen years. 4 Kings xiii.	
873	The youngest son of Ochozias, called Joas, being saved from the slaughter, was made king by means of Joiada, high priest, and Athalia was slain. 4 Kings xi. 4. He governed well during the life of Joiada, but afterwards fell into idolatry, and caused Zacharias, the high priest, and son of Joiada, to be slain. 2 Par. xxiv. 22. Shortly after, the same king was treacherously slain, when he had reigned forty-one years. 4 Kings xii. 20, and 2 Par. xxiv. 25.		Joas reigned sixteen years. 4 Kings xiii. 10.	
839	Amasias beginning well, did some good things: but after the spoil of the Idumeans, he worshipped their idols. 2 Par. xxv. 14.		Jeroboam II. reigned forty-one years. 4 Kings xiv. 23.	
810	Ozias reigned well for some time; but afterwards presuming to offer incense on the altar, was repelled by the high priests, and presently struck with leprosy, and cast out of the temple and city. He began to reign in the 27th year of Jeroboam II., and reigned in all fifty-two years. 4 Kings xv.; 2 Par. xxvi.		Zacharias reigned six months. 4 Kings xv. 8. Sellum one month. 4 Kings xv. 13. Manahem reigned ten years. 4 Kings xv. 22.	



- B. C.**  
**569** son, succeeds him in the thirty-seventh year of Jechonias's captivity, whom he delivers from prison, and sets him above all his courtiers at his own table. 4 Kings xxvi. 27.  
 From the captivity of the Jews there were no kings; but the line of David continued in the following persons: Jechonias, Salathiel, Zorobabel, Abiud, Eliacim, Azor, Sadoc, Achim, Eliud, Eleazar, Mathan, Jacob, and Joseph, the husband of the blessed Virgin, of whom was born Jesus Christ. See S. Matthew, chap. i., etc.
- 555** Baltassar, who had succeeded his father, Evilmerodac, having made a great feast, causeth all the vessels of the Lord's house, brought by Nabuchodonosor from Jerusalem, to be used in honour of his idols: a hand appears writing on the wall of the room where they were carousing, at which the king being greatly terrified, sends for his Chaldean astrologers, who could neither read nor interpret the writing. But Daniel does both, and therefore he is declared the third man in the kingdom. That night the king is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been frequently foretold by the prophets. Cyrus giving the kingdom of Babylon to Darius, the Mede, reserving some places, returns into Persia. Daniel's greatness caused considerable envy among some of the courtiers, and they determine upon his ruin. He is cast into a den of lions. He is miraculously preserved from injury. See Dan. v. and vi.
- 530** Cyrus succeeding Darius, released the Jews from captivity, and gave licence to Zorobabel and Jesus to bring back the people into Judea. 2 Par. xxxvi. 22; 1 Esd. i.
- 535** In the 2d year after their return, Levites are appointed to lay the foundation of the temple, and oversee the work.
- 529** Artaxerxes (otherwise called Cambyzes) forbids the building of the temple to proceed. 1 Esd. iv. 7.
- 520** In the second year of Darius Hystaspes, Zorobabel and Jesus set forward the building. Aggeus prophesies that the second temple shall be greater than the former, in regard that the Messias should honour it with his presence. Agg. ii.
- 519** Assuerus espouses Esther. Esth. i. and ii.
- 515** In the sixth year of Assuerus the temple was finished, and its dedication celebrated and the Passover kept.
- 510** Wicked Aman, seeking to destroy all the Jews, was himself hanged on the gallows he had prepared for Mardochai. Esth. vii.
- 455** Nehemias obtains the king's edict for repairing the walls of Jerusalem. 2 Esd. ii.
- 335** Alexander of Macedon passing into Asia, lays waste Persia. Jos. Ant.
- 332** Manasses (brother of Jaddus, the high priest) refusing to quit his strange wife, is driven out. Sanballat, his father-in-law, governor of Samaria, revolts from Darius, and obtains leave of Alexander to build a temple on Garizim, making Manasses high priest. Hence the rise of the schism of the Samaritans. See John iv. 20.—Alexander likewise honoureth Jaddus, the high priest. Joseph. Ant., lib. 11, c. 8.
- 277** By advice of Demetrius Phalereus, seventy-two Jews are employed to translate the Scripture into Greek.
- 176** Antiochus Epiphanes, succeeding Seleucus in Syria, reigns eleven years and some months. 1 Mac. i.
- 175** Jason, by corruption, obtains the high priesthood from Antiochus. 2 Mac. iv.
- 170** Antiochus sacks Jerusalem, pillages the temple, and destroys 40,000 inhabitants. Endeavours to abolish the true worship of God, forcing many to renounce their religion, by the most cruel torments. 1 Mac. i.
- 167** Antiochus, by edict, commands all his subjects to profess the Grecian religion, on pain of death. Many of the Jews choose the most cruel deaths. 1 and 2 Mac., etc.
- Mathathias, with his five sons, slay those sent by Antiochus, and fly to the desert. Many others follow, numbers of whom are stifled in caves, making no defence on the sabbath. Mathathias abolishes that superstition, and exhorts his sons to assert their country's cause. Mathathias
- B. C.**  
**167** dying, Judas Machabeus succeeds, who delivers his country, and purges it of their abominations. 1 Mac. ii. and iii., etc.
- 164** Antiochus dies. 1 Mac. vi.
- 163** His son, Antiochus Eupator, succeeds him, and makes peace with the Jews, which he soon breaks, putting Menelaus, the high priest, to death, and raises Alcimus to that office. 2 Mac. xiii. and xiv.
- 162** Demetrius Soter, son of Seleucus, comes into Syria, where he is crowned king. 1 Mac. vii.
- 161** Demetrius Soter sends a large army under Nicanor against Judas, in which the former is slain. 1 Mac. vii.—Demetrius likewise sends Bacchides with 20,000 men against Judas, who opposes him with 800, and is slain. His brother Jonathan is chosen in his stead, who enters into alliance with the Romans, the first made between the two nations. 1 Mac. viii. 19. See Josephus.
- 160** Alcimus commanding the inner court of all the temple to be pulled down, is struck with a palsy, and dies miserably. 1 Mac. ix. 55.
- 158** Jonathan compels Bacchides to a league, and to retire from Judea. 1 Mac. ix. 70.
- 153** Alexander Balas, son of Antiochus Epiphanes, enters Syria. Demetrius desires an alliance with Jonathan. Alexander Balas is no less importunate with him, and makes him high priest. 1 Mac. x.
- 150** Demetrius is slain by Alexander. 1 Mac. x. 50.
- 148** Jonathan defeats Demetrius Nicanor, son of the former; takes Joppe and Azotus, and burns the temple of Dagon. 1 Mac. x. 75, etc.
- 145** Jonathan besieges the citadel of Jerusalem.
- 143** After various exploits of Jonathan against his enemies, he is at last slain by the treachery of Tryphon. The Jews choose Simon Machabeus in his stead. 1 Mac. xi. and xii.
- 142** The government and high priesthood was made hereditary in Simon, by whose means the Jews were discharged from all foreign tribute. He took Sion, drove out all idolaters, and placed true worshippers in the city. 1 Mac. xiv.
- 135** Simon, and his two sons, murdered by his son-in-law, Ptolemee. 1 Mac. xvi.
- Hircanus succeeded his father, Simon, in the high priesthood. Jos. Ant., l. 13, c. 12.
- 107** Judas or Aristobulus, surnamed Philellan, eldest son of Hircanus, succeeded him as governor and high priest. Joseph. Ant., l. 13, c. 19.
- 88** Anna, the prophetess, becoming a widow, serves God night and day in the temple, for eighty-four years till she sees Christ. Luke ii. 37.
- 63** Jerusalem is taken by Pompey. Jos. l. 1, Bel. c. 5, Ant. l. 14, c. 8.
- 37** Herod, son of Antipater, declared king of Judea by the Romans, by the assistance of whose general, Sosius, he besieges and takes Jerusalem. Antigonus, prince and high priest, is carried to Rome by Sosius, and Herod possesses the whole kingdom. See Josephus.
- 31** About this time Hilliel, a descendant of David, flourished at Jerusalem, whose disciple, Jonathan, was author of the Chaldee paraphrase.
- 28** Cæsar Octavianus, nephew of Julius, assumes the title of emperor, with the consent of the senate and people.
- 27** Herod rebuilds the temple forty-six years before the first passover of Christ's ministry, and finishes it in nine years and a half. Dionys. lib. 52. Jos. Ant., lib. 20, etc.
- 1** Gabriel appearing to Zachary, the priest, in the temple, tells him of a son that shall be born to him, whom he shall call John, who shall be a Nazarite, and forerunner of the Lord in the spirit and power of Elias. Luke i. 11.
- In the sixth month after John's conception, the same angel is sent to Nazareth to the blessed Virgin Mary, and tells her she shall conceive by the overshadowing of the Holy Ghost, bring forth a son, and call his name Jesus. Luke i. 26.
- John the Baptist born, six months before our Lord. Luke i. 57.











WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER



THIS CERTIFIES

That Susan Avey  
of Ireland  
and John Seymour  
of Brooklyn

WERE UNITED  
BY ME IN THE

BONDS of HOLY MARRIAGE

According to the rite of the Holy Roman Catholic Church  
At Assumption Church in the 25 day of  
March in the year of our Lord 1894

In Presence of Garrig B. Blaney Signed  
Thomas Bell







Clitor R. Carlozzi + Joanna R. Fonseca  
parents of 10 children (all alive) and  
March 23, 1946

# MARRIAGES

Joseph Upton and Theresa Carlozzi 1969.  
Richard Phillips and Elaine Carlozzi 1969.  
Russell Carlozzi + Darleen Reggianti 1972.



# BIRTHS.

Theresa Mary Carlozzi -	Jan. 15, 1947
Elaine Joan Carlozzi -	Feb. 18, 1948
Richard Otto Carlozzi -	Jul 1 1951
Russell Daniel Carlozzi -	Jan. 1 1953
Mary Joan Carlozzi -	June 13, 1955
Elda Denise Carlozzi -	Jan 12 1957
Veron Ann Carlozzi -	March 10 1960
J. Ann Carlozzi -	Sept 9, 1961
Elizabeth Cleopatra Carlozzi -	Sept 7, 1963
Jane Jane Carlozzi -	April 28, 1965

Grandchildren	
Jason Matthew Phillips	Dec 22, 1970
Russell David Carlozzi	Jan 10, 1973



# DEAF M S.

Costanzo Carlozzi - 19  
Teresa (deacero) Carlozzi -  
Rudolf Adamelich -  
Mary ( ) Adamelich -





Clito Carloggi found this book in  
the year 1975.



# LIFE OF THE BLESSED VIRGIN MARY. MOTHER OF CHRIST;

FROM THE NEW TESTAMENT SCRIPTURES, AND THE BEST TRADITIONS OF THE  
EAST, AS ACCEPTED BY THE GREEK AND LATIN FATHERS.

BY

BERNARD O'REILLY, D.D., L.D.

(Graduate of LAVAL UNIVERSITY, Quebec.)

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## I.

OF Mary the Mother of our Lord. and of His reputed father, Joseph, the Gospels only make such mention as connects them with His personal history. But when He had ascended into Heaven, and when the religion which He had founded spread throughout the East and the West, filling not only Palestine but the surrounding countries with flourishing Christian churches, it was both natural and inevitable that every follower of His should feel a deep interest in knowing all about these revered parents of His and their entire family. And this inquiry was stimulated by the misstatements and calumnies of the Jews regarding Mary and Joseph.

We need only recall the names of a few of the early Christian writers who record the traditions collected in Judæa itself, in the very places where the Mother of Christ and her family had lived—traditions coming down to us from the age of the Apostles, put in writing by their disciples, and repeated by the most enlightened and saintly scholars of the four succeeding centuries. Foremost among these names stands that of S. JEROME; not, as everybody knows, that he is first in the order of time, but because, in the opinion of all who believe in Christ, he labored most successfully in the native land of Jesus and Mary and Joseph, to gather and transmit to all coming generations the inspired writings of



MARY, MOTHER OF GOD.

the Old and the New Testaments, together with all the historical knowledge which could throw light on them.

After S. Jerome come S. Justin Martyr, the great Origen, S. Epiphanius and S. John Damascene (both natives of Palestine), S. Gregory of Nyssa and S. Gregory Nazianzen, natives of Asia Minor, like Origen; S. Cyril of Jerusalem, S. John Chrysostom (a native of Antioch); S. Ambrose and S. Augustine, both contemporaries of S. Jerome. Such are a few of the sainted names which vouch for the existence and the authority of the traditions relating to the parentage of the Blessed Virgin Mary, to her birth and early life up to the point where S. Luke and S. Matthew take up the thread of the narrative in their Gospels. The same respected authorities supply the facts of Mary's life after

the Ascension of our Lord. She was too dear to the heart of the early church, to the grateful veneration of the last and best beloved disciple of the Lord, John the Evangelist, not to

be cared for reverently and tenderly by all these fervent followers of the Master; so that the details of her latest life and of her blessed death must have been remembered and recorded by the first generations of Christians—her own spiritual children all of them—most of them her own countrymen, and many of them her blood-relations.

With these preliminary remarks we may confidently enter upon



our task—that of condensing into a few pages the Life of her who is the Second Eve, the Mother of the True Life, most dear to every one who holds Christ to be the Second Adam, the Messiah, the Restorer and Saviour of our race.

## II.

The birth-place of Mary was that same town of Nazareth, in Lower Galilee, where was also the home of Joseph, and where, during the first thirty years of His life, the Word Incarnate was to live in obscurity and toil. S. Justin Martyr, himself a native of Palestine, who defended the faith by his writings and died for it, within fifty years after the death of S. John the Evangelist, says, that Mary was descended in a direct line from King David. Her father's name was Joachim. The Jewish writers give him also the name of Heli; the Arabic traditions of Palestine and the early commentators of the Koran call him Imram or Amram. His wife's name was Anna or Hanna, according to these same authorities. She was of the tribe of Levi.

Of these two venerable personages S. John Damascene writes as one who is only giving utterance to the living, uninterrupted testimony of the populations of Lower Galilee, when he eulogizes their virtues. This universal veneration, as soon as the Christian Religion was allowed to be professed openly, found its expression in the churches erected in the East under the invocation of S. Joachim and S. Anna. The Emperor Justinian, in 550, had one built in Constantinople, which bore the name of S. Anna down to the conquest of the city by the Turks. The reverence thus paid from the beginning of Christianity to the immediate ancestors of our Lord, is founded both on their own recorded holiness of life and on the exquisite jealousy with which the Christian conscience watched over everything nearly related to the great fact of the Incarnation. The early heretics denied its reality; asserted that the body born of the Virgin and nailed to the cross was only a shadowy body, but no substantial human flesh; in a word, that Christ was no true man, and only had the outward appearance of one. Hence the scrupulousness with which every circumstance was examined that bore on the all-important fact of His being in very deed, “bone of our bone, and flesh of our flesh,” as well as “True God of True God.”

The veneration paid to His Mother and her parents was reflected on Christ Himself, while it strengthened in the mind of the believer the faith in the God made Man. Hence the piety, borne witness to by Justinian at Constantinople and by S. John Chrysostom at Antioch, was the same that inspired the youthful Martin Luther, long ages afterward, to vow to S. Ann to embrace a monastic life. It was that which prompted the populations of Brittany to pay such devout homage to *Sainte Anne d'Auray*, and the first Canadian colonists to build, on the shore of the S. Lawrence, that famous chapel before which, departing and returning, every vessel cast anchor, in order that the crew might go thither to worship Jesus, born of the Virgin Mary, to beseech, on their journey across the deep, the protection of Mary's sainted mother, or to thank her for their delivery from storm and shipwreck. All this was natural to true believers.

It is said that the child Mary was sent, like Samuel to the pious Anna of the Old Testament, as a reward to ardent prayer after long sterility. The Moslem traditions, echoing those of the Galilean populations, affirm that the mother of the Blessed Virgin, when she first knew that her prayer was heard, knelt in thanksgiving, and said: “O Lord, I vow to consecrate to Thee the child which Thou hast given me: accept graciously my offering, O Thou to whom everything is known.” And this same voice of Arab tradition, echoing the constant belief of the early Christians of Palestine,

attests also the privilege claimed for Mary by the Church, and solemnly decreed as an article of faith on December 8, 1854—that of having been, by a special application of the saving grace of her Son, preserved from the stain of original sin. This is what is called her “Immaculate Conception.” It was most fitting that the Second Eve, the humble and self-sacrificing parent of our redeemed humanity, should have been, at the very instant when soul and body were united, as free from every stain of moral evil as the first Eve, when the Almighty hand formed her body from out the substance of sinless Adam, and poured the breath of life into it. Even the Jewish traditions, long before the coming of Christ, affirmed the current belief from the days of the Patriarchs and from the beginning, that the stain of Adam's sin was not to touch the Messiah or His Mother. Mohammed himself bore witness to the universal existence of this belief among the nations descended from Abraham, whether Christian or not.

Anna's blessed child was born on September 8, in the year of Rome 734, that is, twenty years before the Christian era. In the Koran (chapter iii.), it is said that when the babe was born, her mother said: “O God, I have brought into the world a daughter, and have named her Miriam (*Mary*). I place both her and her posterity under Thy protection; preserve them from the designs of Satan.”

The solemn ceremony of naming a new-born babe was performed by the Jews on the eighth day after the birth. Hence it is that the solemnity of the Holy Name of Mary is celebrated by the Church on the Sunday within the Octave of the Nativity, or that following the 8th of September. When the child had attained her third year, her parents, in fulfilment of their vow to consecrate her to God, took her from Nazareth to Jerusalem, and gave her up to the priests to be educated within the vast precincts of the temple, where other children, similarly dedicated by vow to the life of Nazarites, were brought up together.

From the first age of Christianity a house was pointed out to pilgrims and visitors as the house of S. Ann. Over this spot, as over every other made sacred by memories connected with our Lord and His Mother, the faithful kept loving watch throughout the evil days of Moslem domination. And we should not forget that, inasmuch as S. Ann herself was held in great reverence by the followers of the Koran, so when Jerusalem fell into their hands, they hastened to change into a mosque or place of Mohammedan worship, the oratory built on the site by the Christians. So did they manifest their veneration for all other places held most dear by Christians; their special regard for burial-places forbidding them from appropriating to their own religious uses the church raised over the Holy Sepulchre by S. Helena. When the Crusaders conquered Jerusalem and established a kingdom in Palestine, their piety led them to build churches and monasteries at all spots in the Holy City and throughout the kingdom hallowed by the memory of our Lord, His Mother, and His ancestors. Thus they erected a monastery with a church on the traditional site of the house of S. Ann; when Jerusalem fell afterward into the hands of Saladin, the church and monastery became a mosque, held in very great respect by its new masters.

Even so near the splendid mosque of Omar (*El-Aksa*), which at this day occupies the site of the temple, is a smaller one, *Es-Sakhra* (“the Rock”), built on the spot where Mary and the other maidens, bound by Nazarite vows, lived during their seclusion. Thus, we have monumental records recalling the childhood and girlhood of our Lady.

The Crusaders converted the humble chapel which stood on this “Rock,” into a splendid church, surmounted by a gilt cupola and a lofty cross. Here, then, was spent the life of the Blessed Virgin



from her third year upward. It was during the rule of Herod the Great, an Idumean, who had married Mariamne, a descendant of the Machabean line of princes, and thereby conciliated the favor of some of the most influential among the Jews. He restored the temple with the utmost magnificence, thus still further winning popular applause. He also built Cesarea on the sea-coast of the Mediterranean, naming it after the Emperor Augustus, together with other important cities here and there. But, to offset the service rendered to the national religion by the restoration and adornment of the temple, he erected in the cities, by him founded, magnificent houses of worship to the gods of Rome.

It was while this clever, but unscrupulous, prince was pushing forward the costly works on the temple, that Mary was being educated within its precincts.

In what this education consisted we can only conjecture from the ascertained Jewish customs of that age, and from the fragmentary passages of Eastern fathers. The "Proto-Gospel of S. James," a work held in general esteem during the first centuries of the Christian era, describes Mary as seated before a spindle of wool dyed purple. The Jews had borrowed and inherited from their neighbors, the Phenicians, the art of giving to the fabrics they wove that exquisite purple dye so much prized in the ancient world. Besides this, S. Epiphanius says that the Blessed Virgin was skilled in embroidery, and in weaving wool, fine linen, and cloth of gold. Especially careful were the priests, after the Captivity, to teach these privileged maidens, and all the youth of the upper classes, the knowledge of the Hebrew Scriptures. What the study of these must have been to one "full of grace," like the future Mother of the Redeemer, we need only suggest to the intelligent reader.

In these peaceful studies and useful occupations, varied by the stirring scenes of the gorgeous Jewish worship, passed Mary's girlhood. Meanwhile, as tradition informs us, both her parents closed a holy life by the death of the saints. Her father died first, when his daughter was in her thirteenth year; and she returned to Nazareth to the house of her widowed mother. When the latter was also called to her reward, it became the duty of her nearest relatives to find her a protector and a husband among her own tribesmen, in accordance with the prescriptions of the Mosaic Law.

S. Gregory of Nyssa, who follows the best traditions of the

East, relates that the noble maiden was unwilling to be bound by the ties of matrimony, and besought her kinsfolk to allow her to return to the temple and continue there the secluded Virginal life which alone had a charm for her. To this they peremptorily refused to consent; and the orphan had, perforce, to choose the man who should be her husband and protector—one who, in the hidden councils of God, was to be the guardian of the Messiah and His Mother, their devoted companion and support—and, through all the Christian ages, the Protector, under God, of all those who believe in the Saviour.

Here come in the beautiful legends which have inspired Christian art, concerning the rivalry among the unwedded kinsmen of Mary for the honor of claiming her as bride. Among the descend-

ants of David assembled in Nazareth, or in Jerusalem, at the town-house of Joachim and Ann, was Joseph, who, impoverished, as were most of his kinsfolk, supported himself amid the hills and obscurity of Galilee, by following the trade of what the Gospels call "a carpenter," or what we would more properly call "a cabinet-maker." Among the many thriving cities, and industrious populations of Galilee, the art of inlaying was much in demand. He too, like Mary, like the numerous bodies of Essenes, who practiced a life of self-imposed abstinence and seclusion, aiming at a moral perfection above the reach of the multitude—aspired to the Virginal life. By what inspiration, then, was he impelled to be a suitor for the hand of his kinswoman? Or were the names of all the persons eligible for that honor submitted to the Maiden in a list, permitting her to draw by lot from among the number? Having to be so intimately connected with the Saviour in His helpless infancy and childhood, Joseph was, of course, under a special providence; and our own



THE ANNUNCIATION.

Christian sense must divine and supply many links in the chain of facts that fill up his history.

S. Jerome, recalling the ancient tradition preserved in the narrative of the "Proto-Gospel of S. James," tells us that the suitors, after praying to Him in whose hand are our lots, brought each to the temple a rod of almond-tree, and left it over night before the altar. On the morrow, that which bore the name of Joseph had blossomed. It was a renewal of the miracle by which God in the Old Law had confirmed the sons of Aaron in the priestly office. This is the event referred to in



Rapnael's first and pure master-piece, "The Marriage of the Blessed Virgin."

Mary, become the wife of the blameless and high-minded man thus selected by Providence, went to reside in her ancestral home at Nazareth. It is six months after the message delivered to Zachary in the temple—that he shall be given a son to be called John. He shall be great before the Lord . . . shall be filled with the Holy Ghost before his birth. He is the precursor of the Messiah, who shall herald the approach of the long-expected Saviour and point Him out, walking the earth in our flesh. 'The "fulness of time" has come. From before the throne of the Highest the same angelic messenger descends to announce the accomplishment of what is God's work above all others.

"The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was MARY. And the Angel being come in, said unto her: *Hail, full of grace, the Lord is with thee: Blessed art thou among women; who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.*"

"The lowly maiden, among the many graces with which her soul overflowed, above all, possessed humility. She was alarmed, not so much by the presence of the angel, as by the reverence with which he addressed her. The divine favors already lavished upon her have not begotten pride. It is a characteristic of Christian sanctity, that its possessors, while intensely grateful to the Divine Goodness for every favor in the natural and supernatural order, are still most painfully conscious of their own shortcomings. The nearer God lifts them to Himself the more exalted becomes their ideal of moral perfection, the more severely do they compare what they are at the present moment, with what they might and ought to be. But the dignity that awaits Mary, singular and incommunicable as it is, had never entered into the visions of attainable holiness presented to her mind by the Spirit of God.

"The Angel calms her fears by announcing the object of his mission. She is divinely chosen in the eternal counsels to be the mother of the long-promised Redeemer, JESUS. *He shall be great, and shall be called the Son of the Most High; and the Lord shall give to Him the throne of David, His father, and He shall reign in the house of Jacob forever; and of his kingdom there shall be no end.*"

The youth of Mary, her voluntary or enforced poverty, and her having placed herself as an affianced bride under the protection of a kinsman, . . . have not deadened in her bosom the yearning for the appearance of 'the Orient from on High,' the longing for the restoration of her own royal house. Patriotism and religion were intended by God to be one undivided and absorbing sentiment in the breast of every Hebrew woman as well as man. The daughter of David, then, must have been thrilled by the Heaven-sent assurance of the resurrection of David's line, of the coming glory and eternity of the new kingdom. But that it should be through son of hers overwhelms her. Genuine humility is not littleness of soul: it merely gives the soul an intense feeling of the distance which exists between what our own will has made us, and what God wills us to be. It is, therefore, at bottom, a vivid sense of the deficiency of one's own will in conforming with the Divine. But when it becomes clearly known to the humble soul that God requires of her the sublimest efforts of self-sacrifice, her very humility being a supernatural and irresistible tendency toward accomplishing His purpose, she puts forth a strength and a magnanimity all divine in doing what is most heroic and most painful.

"Did the divine light which must have flooded that favored soul

on this occasion—unique in the whole economy of the supernatural government—enable Mary to perceive that, to become the Mother of the Second Adam she must fulfil the part of the Second Eve? that His triumph must be through suffering; that His diadem was to be a crown of thorns, and His death that of an executed criminal, the horror and abomination of His own and of all civilized peoples? If so, her acceptance of such motherhood meant a share in all this shame and torture of soul. Thus was humility satisfied; it should have its sublimest satisfaction in the cross, in her companionship with the Crucified.

"Light having been given her to understand the operations of the Divine Power, and the scruples both of her humility and her purity having been removed by the words of the Angel, she bows herself to the Divine Will, and accepts the awful responsibilities of Mother of the Redeemer. *Behold the handmaid of the Lord; be it done unto me according to thy word. And the Angel departed from her.*" (HEROIC WOMEN OF THE BIBLE AND THE CHURCH.)

She was related on her mother's side, at least, to Elizabeth and Zachary, the parents of the Baptist, whose approaching birth the Angel had revealed to her. Probably these noble relatives had been the comforters of Anna in her widowhood, and the consolers as well of Mary herself in the first period of her orphaned life. Her first thought is to visit their privileged home. It was a long journey to the southern extremity of Judæa, and over perilous roads. But the Spirit who henceforth is the very soul of that Blessed Mother's soul, is one of generosity; and Mary goes on her way rejoicing. She is the Ark of the New Covenant, bearing over the mountains and through the valleys of Judæa, not the manna put within the former ark by Moses together with the Tables of the Law. Here is He, who is the true Bread of Life, the Divine Law-Giver, the very "Angel of the Testament" Himself. And as Mary crosses the threshold of Elizabeth, John feels the presence of Jesus; at the approach of "the Bridegroom," His "Friend" is quickened with the pulses of a new life. His mother "cried out with a loud voice . . . Blessed art thou among women! . . . And whence is this to me that the Mother of my Lord should come to me?" . . .

Mary, unwilling to deny what has been revealed to her saintly kinswoman, only thinks of referring the homage paid to herself to Him from whom every perfect gift descendeth. The light of prophecy floods her soul, as the future ages are spread out before her, and she pours forth the strains of the sublime song, which has ever since been the hymn of Christian triumph and thanksgiving:

"My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour!  
Because He hath regarded the humility of His handmaid;  
For behold from henceforth all nations shall call me Blessed.  
For He that is Mighty hath done great things to me,  
And Holy is His name."

"Three months did Mary abide with Elizabeth, not seeking the public eye, but both of them communing with God in prayer, in obedience to the Holy Spirit who filled them; and increasing in their own souls the zeal for His glory and for the salvation of His people. So entirely does Mary trust to the divine wisdom to disclose the secret of her heart, that, on her return to Nazareth, she makes no mention of it to Joseph. She is rewarded for her absolute trust: an angel is sent to this prudent and God-fearing man to apprise him of the Treasure lying hidden beneath his roof. He is thenceforth to be the faithful steward in God's family on earth, guarding and cherishing the two Beings in all creation the most precious in the sight of Heaven—that exalted Mother and her



**Babe.** Joseph too, if not in very deed a Nazarite like John, received a portion above his brethren: Christ, during His helpless infancy and boyhood, was to be his sole care and portion. Christ and His Mother were to look up to him, under God's providence, as their head, guide and support. He could not but understand, once the Angel of the Lord had revealed to him Mary's secret, that of all just men whom Heaven had most favored till then, none were so privileged as himself. For beneath his lowly roof he now held the new Parents of restored humanity foreshown to Adam and Eve in the Garden. On his head were accumulated the blessings prophesied by Jacob to the first Joseph (Gen. xlix. 25, 26): 'the blessings of Heaven above, with the blessings of the deep that lieth beneath, until the desire of the everlasting hills shall come.' He has come; ere long Joseph shall look upon His face, and hold Him in his arms, and hear His voice uttering words of filial love and gratitude."—(HEROIC WOMEN OF THE BIBLE AND THE CHURCH.)

### III.

The glory of our Second Eve is, that her life, from this period to the Ascension of her Son, will be identified with His; and that from His Ascension till her death at Ephesus, her sole care was to sustain and comfort the infant Church, so sorely tried in Palestine.

In Bethlehem Joseph was born, and to Bethlehem a mere accident compels Joseph and Mary to go, just as she is about to give birth to her child. They went thither in obedience to an Imperial Decree enjoining on all persons within the Roman empire to be registered in their native places. S. John the Evangelist, a near relative of the Blessed Virgin, and the disciple so dearly loved by her Son, says of the Incarnate Word, the Light of the World: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Whatever may have been the circumstances that explain the fact—the fact is recorded by the Gospel, that in Bethlehem, the city of David, where Booz bestowed on Ruth, the Moabite, such kindly countenance and courteous hospitality, no one house was opened, at the hour of her sorest need, to the greatest of David's daughters, the gentle Mother of the Messiah. . . . They arrived, sore-footed and weary, at its gates, when night had already fallen. The town was full. "There was no room for them in the Inn." They sought, on the outskirts of the town, one of those natural caves, the shelter for the shepherd in stormy weather, the refuge of the poor way-farer at all times. "And she brought forth her first-born Son and wrapped Him up in swaddling clothes, and laid Him in a manger."

We do not deplore that it so befell both Mother and Babe. It was meet that He who came to "make all things new" in the world of morality, should have elected to be born in the most abject destitution. He had come to condemn the ill-uses of wealth, and to inculcate the blessedness of that spirit which despises riches in themselves, and sets store solely on the Eternal Kingdom and the supernatural virtues that lead to it. . . . So, she looks, first of all human beings, at that midnight hour, on the face of her Babe and her Saviour. What ecstasy filled her soul as the light of that countenance, that so many generations had vainly wished to behold, made all bright for her and for her saintly guardian, Joseph, in that hillside cavern! These two were the first worshippers, as they were to be the two inseparable companions and faithful Disciples of the Divine Master—the great Teacher of the Manger and the Cross. They were called "His Parents." And as such they are unspeakably dear to the Christian world.

Who are those who are first summoned to the presence of the

new-born King, the Day-Star of Israel, the Hope of the world? Shepherds guarding their flocks by night. "And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not. For behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger."

To these poor folk, the first called to the knowledge of Christ and to the everlasting glories of His Kingdom, a foretaste is there given of the society which Christians are to share here and hereafter. "Suddenly there was with the Angel a multitude of the heavenly army, praising God and saying, *Glory to God in the highest, and on earth peace to men of good will.*" These first courtiers of the Saviour-King, as well as all His followers to the end of time, must accustom themselves to behold with the eyes of faith the splendors of that unseen world, in which Christ reigns, ministered to by myriads of these bright angelic spirits.

There is one sentence recorded of Mary, in the passage, which recounts the visit of the Shepherds to the new-born Babe. They had found "Mary and Joseph, and the Infant lying in the manger. And, seeing, they understood of the word that had been spoken to them concerning the Child. And all that heard wondered . . . *But Mary kept all these words, pondering in her heart.*" The sole study of this Mother of the incarnate God, was to know Him and His mysteries. Knowing Him, therefore, better than all others, she walked more closely in His footsteps, treading, not in the paths where honor and applause might reach her on His account, but in the ways of obscurity, deep enlightened love and heroic suffering.

The eighth day came, and the parents, following the guidance of the Holy Spirit, took the Child to the Priest to have Him circumcised, in conformity with the Law. In every particular both He and they wished to give an example of perfect obedience. He had taken to Himself the flesh of Adam, in order so to hallow it by the union, that it might be our ransom on the cross. In circumcision the redeeming blood begins to flow, and the divine humility that was to shine forth in His Passion, already manifests itself in Bethlehem. Then was He given the name of JESUS, by Joseph, in compliance with the injunction of the Angel.

Mary and Joseph were soon afterward gladdened by the coming of the Magi—the "Three Wise Men," or "Three Kings" from the East. It was a memorable event. Jerusalem, where the standards and eagles of Imperial Rome were displayed on the Antonia Tower, overlooking the temple, and where the Idumean Herod was acknowledged as king, knew that the "sceptre had passed out of Juda," and, therefore, that the promised Saviour must be nigh. He had already come, and Jerusalem and Judæa knew it not. They expected a mighty Prince, manifesting himself with more than the warlike genius of David and the far-reaching wisdom of Solomon. And lo! He lay hidden in a wayside cavern at Bethlehem, swathed with the clothes of infancy, and laid in a manger! This was not the Messiah who could challenge the acceptance and worship of the worldly-minded Jews.

But in the depths of the mysterious East, through which the Israelites had been scattered, God had ever had among the idolatrous nations men who cherished the universal belief in a future Redeemer and Restorer, and looked anxiously forward to His coming. This faith of the Patriarchs, preserved, though obscured, among the Gentiles, was confirmed by contact with the dispersed Israelites, and by the holy lives of such men as the elder Tobias



and his son and kinsfolk. Here are three of these noble watchers for the STAR that was to "rise out of Jacob," the "Sceptre" that was to "spring up from Israel." They had counted the years assigned by prophesy for His apparition; and God had rewarded their faith by an extraordinary light in the Heavens, while His Spirit spoke to their hearts. They had formed a holy companionship in faith and good works amid the surrounding unbelief and corruption; and now they are companions on the road to Christ.

The Gospel admirably tells their story up to their arrival in Bethlehem. What joy filled the hearts of Mary and Joseph at the sight of these kingly pilgrims from afar! Not on shepherds alone, then, had the Day-Star of Bethlehem arisen; not alone for the poor and lowly was His Kingdom; nor alone over the minds and hearts of the Israelites was His reign to extend. He was to gather all nations to Himself by the irresistible force of Truth and Charity.

Herod, alarmed by the coming of the noble Pilgrims, and the tidings that the King Messiah was born, only waited for their return to Jerusalem and the precise information expected from them, to pay his visit to Mother and Babe. We know what fell purpose he entertained.

The Three First Worshippers from among the Gentiles are gone as they came—in haste; their path lies not toward Jerusalem, where a dark and unsparing State-policy is plotting the destruction of the Prince of Peace, and their own as well; but God's Angel guides them safely towards their own people, whom they are to leaven with faith in the Redeemer.

"And after they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the Child and His Mother, and fly into Egypt; and be there until I shall tell thee . . . who arose, and took the Child and His Mother by night, and retired into Egypt; and he was there until the death of Herod." Instantly, in the dead of the night, without hesitation or murmur, and trusting themselves to the ever-watchful care of Providence, Joseph and Mary betook them to flight. Not a moment too soon. For the spies of Herod had warned him of the departure of the Wise Men, and his minions were already on their way to Bethlehem. The fugitives were yet amid the secret passes of Carmel, when the sword of the first persecutor "killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old, and under."

What route Joseph chose along the southern sea-coast we have no means of ascertaining. Doubtless he avoided the most frequented, because, while firmly relying on the angelic guidance in case of great need, he used all his own sagacity in avoiding every danger to his precious charge. Nor do we know with anything like an approach to certainty, in what city or village of Egypt the Holy Family fixed their abode while waiting for the order to return to Palestine. It is likely that Joseph, in his prudence, would shun the cities where he might find large colonies of his countrymen, and with them emissaries of Herod. A quiet country hamlet, where his skill in working wood could provide for the sustenance of the two beings he worshipped, would most naturally fix the choice of Christ's devoted Guardian. As the precise date of Herod's death is unknown, so also is the duration of the Holy Family's stay in Egypt.

If by any chance the Blessed Mother learned, while there, the cruel massacre of the innocents in Bethlehem and its neighborhood, how much more keenly her heart felt the wound made by the first mortal peril that threatened the life of her Babe! Already, even before Holy Simeon prophesied about the sword which was to pierce her on Calvary, she felt its point searching her soul. The Church, in after ages, called her the "Queen of Martyrs." She was in

reality such while yet in Egypt. For the babes so inhumanly slain in Bethlehem were only the first glorious band in that great army of Martyrs, who were to bear witness with their blood to the Divinity of the Lamb.

At length, the angelic messenger bade Joseph return to Judæa. "Arise, and take the Child and His Mother, and go into the land of Israel." With the same promptness and unquestioning simplicity Joseph executes the divine command. He is the head of God's family on earth; to him is the divine will intimated; and to him it belongs to see it executed, both the Word Incarnate and His Mother yielding implicit obedience to Joseph. In these last years, as the nineteenth century draws to its close, the Church has solemnly declared S. Joseph to be, under God, her protector and the guardian of all her interests. Why should he, who made of Christ and His interests, in infancy, childhood and youth, the one absorbing care of his life—not continue in Heaven to be the guardian and protector of all those who are dear to Christ?

And so, Joseph "arose and took the Child and His Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judæa in the room of Herod his father, he was afraid to go thither; and, being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth."

The death of Herod, and the horror caused by the massacre of the innocents, produced a reaction in the public mind. People were naturally averse to blood and persecution. Moreover, the multitude who did not take pains to inquire minutely into the truth of things, fancied that the Babe mistaken for King Messiah by the Wise Men, must have perished in the wholesale butchery ordered by Herod. Mary, then, once restored with her infant to her obscure and peaceful abode in Nazareth, had no reason to delay the ceremony prescribed by the law, of presenting her Son in the temple of Jerusalem, and making the offering customary on this occasion. Joseph chose the opportune season, and guided the Blessed Mother on her way. They acted throughout in perfect conformity with the divine plan revealed to them, that they should conceal from the outer world the quality and mission of the Child they called their own. They left it to the Spirit of God to enlighten privileged individuals concerning the Messiah.

Mary, in presenting to the Lord in His temple, her own first-born, offered with Him a pair of turtle-doves. It was the offering of the poor; and she made no apology for it. The priests in attendance performed their function; no thought about the possibility of this child of poor parents being the Messiah, crossed their mind; no light from on high disclosed the Emmanuel . . . Two holy souls were there, however, to whom He revealed Himself—Simeon and Anna; the former, like the Three Wise Men in the East, yearning to look upon the face of his Redeemer before he closed his eyes; the latter, a saintly widow, now in her eighty-fourth year, "who departed not from the temple, by fastings and prayers serving night and day."

Simeon "came by the Spirit into the temple. And when His parents brought in the Child Jesus, . . . he also took Him in his arms, and blessed God, and said: *Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because my eyes have seen Thy salvation. . . .* And His father and mother were wondering at these things which were spoken concerning Him. And Simeon blessed them, and said to Mary His Mother: Behold this Child is set for the fall and for the resurrection of many in Israel, for a sign which shall be contradicted. *And thy own soul a sword shall pierce.*"

Anna also "at the same hour coming in, confessed to the Lord



and spoke of Him to all that looked for the redemption of Israel."

The ceremony of Purification and Presentation ended, Mary and Joseph were not tempted, by this extraordinary occurrence in the temple, to remain in Jerusalem, and expose their Treasure to new perils by attracting to Him the attention even of the devout among the citizens. They hastened back to Galilee, and buried themselves with all their hopes and fears beneath the roof which had sheltered Joachim and Anna. "And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him."

Of the life which the Holy Family led in their lowly home at Nazareth, from the Presentation of Christ up to His twelfth year, no other account is given in the Gospel, save only that "His parents went every year to Jerusalem at the solemn day of the Pasch." The privilege they had of possessing Him who was above the Law, from whom indeed the Law had come, never prevented them from fulfilling in letter and in spirit its injunctions. They were content to bide God's own appointed time for Christ's manifestation in Israel.

But the sword of which Simeon had prophesied daily probed the bosom of the anxious Mother. She knew that His blood was to redeem the world. The time and manner alone remained a secret hidden from her motherly heart. She naturally feared every year's appointed festivals calling them to Jerusalem, lest His visit there should verify Simeon's prediction. This throws a light on the next event recorded in the blended lives of Mother and Son.

"And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth; and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men."

In this most simple and beautiful narrative stand out conspicuously, the absorbing love of Mary and Joseph for the Boy-Saviour; their solicitude for His safety, their keen sorrow at not finding Him "among their kinsfolk and acquaintance;" the affectionate freedom with which they remonstrate with Him for having left their company. This accords with what we have already written: *that the interests of Jesus are those of Joseph and Mary*. The Mother on missing her Divine Son, feels the sword already piercing her soul. Joseph's fatherly heart experiences a different, though scarcely less poignant sorrow, at the thought of his charge being possibly in the clutches of Herod's successor. We are also plainly taught that the Wisdom Incarnate, who astonished the doctors and their audience by His questions and His answers, had already been instructing Mary and Joseph about the supernatural purpose for which He was come down among men. "Did you not know that I must be about My Father's business?" The liberty which they allowed their

EMMANUEL to be about this "business," whenever the Spirit prompted Him, was one cause of His being separated from their company. He wished to show that, being the Messiah, He could at any time He thought fit enter upon His public mission, and shed abroad among men the light of His doctrine. Having thus, in the presence of all, and within the temple of which He was the Divinity, asserted His fulness of knowledge, His divine Sonship, and His independence, He at once goes with His parents, and resumes His former position of dutiful obedience in the household of Nazareth.

Another suggestion is made in the text. The Holy Family, on their way to and from Jerusalem, have for companions their "kinsfolk and acquaintance." Neither Mary nor Joseph, though of the house of David, are without dear and near relatives in Nazareth and the neighboring cities of Galilee. It was the time for the Evangelist to make mention of other children in the home of the carpenter. They only speak of "kinsfolk" or "brethren," as the Jewish custom denominated all blood relations.

And so, one brief and pregnant sentence describes the remaining years of the Master, till, in His thirtieth, He quitted His home in Nazareth to preach the "good tidings" to His countrymen. "He went down with them, and came to Nazareth, *and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.*"

Thenceforward, till His thirtieth year, Christ continued to abide at Nazareth, passing, in the eyes of the people of the place, for the son of Joseph. The veil which covered His origin and dignity was never raised by either parent. . . . "We are apt to look upon this portion of His earthly life as lost, and disposed to blame either the influence exercised on Him by His Mother, or the poverty of Joseph; or, again, to criticize the divine economy for permitting these precious, teeming years of His boyhood and youth to be spent in a little country town. . . . We forget that these long years of obscurity, obedience, progress in wisdom, in every virtue which can grace manhood, and in patient, uncomplaining toil beneath the carpenter's roof, were destined by the Eternal Wisdom to serve as the most eloquent and effective lesson for the immense majority of men in every age and country.

"The over-burdened children of toil, to-day as in the days of Christ, as every day till time shall be no more, need the teaching and example of Joseph the son of royal David, and of Jesus the Incarnate Word, to enable them to find obscurity sweet, and obedience easy, and the persevering toil of years tolerable.

"There is more than that: we are, not unfrequently, tempted to think and say that the life of His Mother, the Second Eve, the model of her sex wherever Christianity prevails, is one of comparative nullity. . . . Is she then less admirable, because her life at Nazareth is merged in that of her Son? Let every woman who reads these pages, and takes time to ponder what is here intended, lay this truth to heart, that the future of the world, the greatness and happiness of every country, *depend on the growth of true manhood within the obscurity and hallowed quiet of the Christian home*. Every natural and supernatural virtue that goes to make up the true man in the home of the laborer and mechanic, as well as in that of the rich, the learned, the noble, and the great, *is a fruit of the mother's sowing and ripening*. We, in our day and generation, are impatient of home-restraints, of slow and progressive culture: one such son as David or Samuel is glory enough for any mother. When Christ left His loved retreat at Nazareth, and filled Judæa with His name, it was said of Him: 'He hath done all things well.' What mother could desire sweeter praise for her life-labors, or a more complete eulogy on her dearest one? And since Christ's



life and examples have become an influence of every day and moment, during the past eighteen hundred years, how many mothers have found light and strength in the virtues which shine forth to the attentive eye within the lowly abode of Mary at Nazareth?"—(HEROIC WOMEN OF THE BIBLE AND THE CHURCH, pp. 235, 236.)

As to Joseph, the blessed head of that holy household of Nazareth, the Gospel makes no further mention of him. He lived to rear, to the first years of manhood, that Jesus who loved to call him father. He died, as became one privileged beyond all men, blessed and loved, tended and cheered by the two beings to whom he had given his life. No Christian man and woman can think of the holy and devoted foster-father of the Saviour, and of the virtues which shine forth in his conduct, without saying that he was as "blessed among men" as Mary, his beloved companion, was "blessed among women."

#### IV.

It was natural that our Lord, during the eighteen last years of His life at Nazareth, should prepare His Mother for the trials which awaited them both in the fulfilment of His public mission. All through these three years it is probable that Mary lived habitually either in her own home at Nazareth, or at Capharnaum among her near relatives, the two sisters, mothers, respectively, of the Apostles James and John, the sons of Zebedee, and of James the younger and Jude, the sons of Alphaeus. As to her occupation during this period, a twofold testimony, that of Celsus, an enemy of the Christian name, and that of Tertullian, throws some light upon the matter. The former says that Mary was one who supported herself by manual labor; the latter affirms substantially the same fact. Like her husband, Joseph, like the Incarnate Word, her Son, Mary helped to elevate, in her own person, the condition of the laborer, to make of labor itself a something sacred and divine.

Her first appearance, in the public life of our Lord, was in connection with the Marriage Feast in Cana—a town situated a few miles westward of Nazareth. This marriage was the occasion of bringing together our Lord and His Mother with the first disciples, who had openly acknowledged Him as the Messiah: these were Peter and Andrew, two brothers, and Philip and Nathanael—Galileans all four of them—and the nucleus of that band of believers, recruited chiefly from Galilee, who were to be, under God, the founders of Christianity in the East and West.

The marriage at Cana took place a few months after the Baptism of our Lord by John, the solemn proclamation of His Mission by the Precursor to the crowd near the Jordan, and the public miracle by which the Father and the Holy Spirit manifested His Sonship and Divinity. Then He retired into the wild mountain tracts near the river to spend forty entire days and nights in solitude, prayer, and abstinence from all food—setting to all apostolic men to the end of time an example which they must follow, if they would continue His work with fruit. Christianity, the divinity of Christian life, the spread of God-like Christian holiness—all are based upon self-denial, self-sacrifice, and habitual prayer. PRAYER is the very soul of holiness.

It has been the sense of the Church from the days of the apostles to our own, that this first miracle of our Lord, performed at the urgent solicitation of His Mother, gave a new and solemn sanction to the institution of matrimony. The sanctity and happiness of family life, the unity and permanence of the tie which, in the Christian home, binds to each other the father and the mother, the parents and the children, is the foundation of Christian society, Christian civilization. Christ, by assisting with His Mother and His

disciples, at this marriage ceremony and feast, and by sanctioning them with a public and stupendous miracle, wished us—the Church teaches—to understand that He thereby raised the primitive matrimonial ordinance to the rank of a Sacrament—"a Great Sacrament," as S. Paul calls it—blessing the whole stream of human existence in its source, by infusing into it His own blood and the merits of His passion, and nourishing the souls of regenerated humanity with the spiritual energy divinely connected with His sacraments.

It is but the simple truth to say, that Mary by her presence at this Marriage Feast, and by her active part in obtaining the stupendous miracle performed on the occasion, showed herself to be the true Mother of the New Life, the Second Eve whose pleading with the Second Adam resulted, not in the ruin, but in the elevation and sanctification of the human family.

One word about the seeming rebuke which our Lord addressed on this occasion to her. The festivities, as usual in the country and in that age, had lasted several days, and to them all, the near relatives, at least, of the wedded pair and their families had been invited. The wine—the home-made, wholesome growth of each farm throughout the land—gave out. Mary's watchful eye detected this, and the secret prompting of the Holy Spirit urged her to say to her Son: "They have no wine." It was a womanly and motherly act. He, however, for the sake of His future fellow-workers there present, as well as for the instruction of us all, will have her understand that what He is going to do, what she evidently expects Him to do, belongs to the Divine Order, in which the claims or obligations of flesh and blood must never influence the dispensers of God's mysteries. "And Jesus saith to her: Woman (lady, rather), what is it to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye." The solemn hour, indeed, for proclaiming from the cross, at the very consummation of His mediatorial office, that she is His Mother and that He is her son, has not yet come. That was to be the hour of supreme love for both, of love united in the oblation and consummation of such suffering as the hearts of mother and son never endured before or since. It is clear that she does not take His answer for a rebuke. The eloquence of the miracle accomplished at her suggestion and entreaty should explain the "What is it to Me and to thee?" and do away with the obscurity or apparent harshness of the idiomatic expressions of a foreign language, or the style of address among a people so different in every way from ourselves.

On the other hand, the petition of the Blessed Mother has been held up as a model of the confidence and humility which should ever be found in prayer. She knows to Whom she pleads, she states in the simplest terms the need of her friends, and leaves the rest to the Almighty Goodness.

Such is also the way in which Martha and Mary represent the case of their brother Lazarus: "Lord, he whom Thou lovest is sick." In both cases, a miracle is asked for; in both it is granted; whereas it would have been refused, if the asking it had been deemed an unwarrantable interference with the power of the Man-God.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him. After this He went down to Capharnaum, He and His Mother, and His brethren, and His disciples; and they remained there not many days. And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem."

The miracle just performed naturally bound His own kinsfolk to the Master. Accompanied by these "His brethren," and by His



disciples, He takes His Mother with Him to Capharnaum, then the most important city of Galilee, and the centre of a thriving commerce, favorably situated on the Lake of Gennesareth. This city was to be the chief centre of our Lord's public labors in Galilee during the three ensuing years. He did not then, however, fix His abode there and that of His Mother. He intended to return and to preach in Nazareth the truth concerning Himself and His mission—only, when His own townsfolk had rejected Him, would He seek a second home for His widowed Parent and Himself. Meanwhile, the celebration of the Pasch calls both Him and His Mother to Jerusalem. Hitherto, with the sole exception of His disputation with the doctors in His twelfth year, nothing had been done, or is recorded of Him as having been done, in Jerusalem, to assert His divine mission as the Messiah. On this memorable visit to the capital, He openly asserted His authority. He startled priests and people, indeed, the entire multitude of Jews from Palestine and other countries come to the Passover, by casting the traders out of the temple. To those who challenged His right to do such acts, He replied only by affirming that were the temple itself destroyed, He could rebuild it in three days. This, of course, was an obscure prophesy of His own return to life, three days after His death on the cross. His hearers did not understand Him, and only resolved to punish His temerity. He, however, must have pointed to His own body, the very Reality figured by the temple; for His disciples present on the occasion so understood His meaning, and remembered it three years afterward. But although He refused to perform a miracle to satisfy His enemies, S. John assures us that at this same Pasch in Jerusalem, "many believed in His name, seeing the signs which He did. But Jesus did not trust Himself unto them, for that He knew all men." Then also took place the secret interview with Nicodemus, as well as the discourse in which our Lord so emphatically asserted His mission and His divinity.

His Mother, who closely watched His every movement while in the capital, and who hung upon every word of His, could not help hearing the murmurs and threats of the Pharisees, as well as the praise of such as were drawn to Christ by His miracles and teaching. She returned with Him to Galilee as she had come, in the company of His disciples. He at once began, while yet in northern Judæa, near the Jordan, with them the work of teaching and baptizing (S. John iii. 22). At that very time John the Baptist was pursuing his holy labors on the banks of the Jordan, at Ennon (or Ænon), not far from the southern border of Galilee. The fame of Christ's teaching in the neighborhood, of His wondrous works, and of the many whom His disciples were baptizing, soon reached the ears of John. John's followers questioned him with regard to the authority which the Christ had for so doing. The answer of the Precursor contains the most solemn testimony in all the Gospel to the Mission of Christ and to His Divinity. "You yourselves do bear me witness, that I said *I am not CHRIST, but that I am sent before Him*. He that hath the Bride, is the Bridegroom: but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all. He that is of earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure [to Him]. The Father loveth

the Son; and He hath given all things into His hand. He that believeth in the Son hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth in him."

How consistent is the conduct of the holy son of Elizabeth with the prediction of the Archangel Gabriel, when he foretold his birth and his mission toward Christ! And how the echo of this glorious testimony, reaching the Blessed Virgin, who had not yet parted from Christ and His disciples, must have filled her soul with joy! "I am not [the] Christ. . . . I am sent before Him. . . . He must increase, but I must decrease." The small band of believers who now follow the Messiah must go on increasing, till the society they form fills Judæa and Galilee, till it spreads beyond Palestine and Asia, and fills the whole earth. "I must decrease;" my disciples are only prepared for the teaching of the Divine Master. He is the Heavenly Bridegroom to whom belongs the Bride, the Church to be redeemed by His blood and born anew of the baptism which typifies it. How can I, His friend and Precursor, not rejoice, when He is so near me, when the voice of His teaching and the fame of His miracles reach my ears? What am I, what are all the preceding prophets, compared to Him who "cometh from above," and "is above all?" "He that is of the earth, of the earth he is, and of the earth he speaketh." I am earth-born, a poor child of human parentage, like you all, with the feelings of human nature, and its limited knowledge and still more limited power. "But He that cometh from Heaven," the Word co-eternal with the Father, born of Him before the earth was, who testifieth among us only to what He hath seen in His Father's bosom and what He hath heard from Him who is the Essential Truth and Holiness, who sets the seal of divinity to His teaching by the miracles we behold—how is it that "no man receiveth His testimony?"

It is a tremendous condemnation of Jewish chicanery and incredulity.

From the neighborhood of Ennon our Lord with His company "returned in the power of the Spirit, into Galilee, and the fame of Him went out through the whole country. And He taught in their synagogues, and was magnified by all." So writes S. Luke. But S. Matthew, who was himself a Galilean, adds further particulars. "And coming into His own country, He taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and [these] miracles?" The miracles were the credentials, the seal of His mission, the attestation that His "wisdom" was not of earth but of Heaven. They were too earthly and grovelling to rise above their own low ideas and prejudices. But the Messiah wished to preach to the city in which He had spent childhood and youth, before He began the circuit of all Galilee. It is a great event in the History of His blessed Mother, as it seems to have severed her connection with her native place.

And He came to Nazareth, where He was brought up; and He went into the synagogue according to His custom, on the Sabbath day. And He rose up to read; and the book of Isaias the prophet was delivered unto Him. And as He unfolded the book, He found the place where it was written: *The Spirit of the Lord is upon Me; wherefore He hath anointed Me; to preach the Gospel to the poor He hath sent Me, to heal the contrite (broken) of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward*. And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them: This day is fulfilled this Scripture in your ears. And all gave testimony to Him; and they wondered at the words of grace that proceeded



from His mouth, and they said: *Is not this the son of Joseph?* And He said to them: Doubtless you will say to Me this similitude, 'Physician, heal thyself:' as great things as we have heard [that you have] done in Capharnaum, do also here in Thy own country."

This is the same challenge to perform miracles before their eyes, which the Jews made to Him in Jerusalem. The speakers are animated only by a mixture of curiosity and envy. The well-attested miracles performed in their immediate neighborhood, at Cana, as well as in the city of Capharnaum, together with those which heralded His return to Galilee, should have disposed His own townsmen to listen to that "wisdom," and to bow to the authority of Him who challenged their belief in Him, as the Messiah described in Isaias. And then comes the sudden ending of His work in their midst.

"Amen, I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when Heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city; and they brought Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way." (S. Luke iv.)

The Blessed Mother was a witness of all this scene. Need we describe her agony of apprehension, while the blind and sacrilegious crowd dragged their Messiah to the cruel death they wished to inflict? or her grief at seeing her own people rejecting the Saviour, and closing to themselves every road to salvation?

From Nazareth our Lord directed His steps to Capharnaum, where His Mother and His disciples soon joined Him. There He recruited His apostles, Mary, meanwhile, finding a welcome in the family of her "sister" or near kinswoman, Mary, the wife of Zebedee, whose two sons, James and John, attached themselves to our Lord.

How far Christ permitted, during His repeated missionary circuits through Galilee and its "hundred cities," His Mother to accompany Him, we cannot say from the Gospel narrative or from tradition. We know that a band of devoted Galilean women ministered to His wants and those of His disciples during the three years of His public life. It would be against all probability to suppose that His Blessed Mother should have had no share in these ministrations.

At any rate, she must have been with Him in Jerusalem during the celebration of the second Pasch, mentioned by S. John (v. 1-47). After this occurred the Sermon on the Mount, the healing of the Centurion's servant, and the resurrection of the widow's son at Naim, as well as Christ's second circuit of Galilee. The hatred of His enemies, the scribes and Pharisees, was becoming daily more open, and more threatening. Rumors circulated of serious peril to the Master's safety. John the Baptist had already been imprisoned by Herod Antipas, brother of Archelaus, and tetrarch of Galilee. So the Blessed Mother, alarmed by these flying rumors, hastened with some of her kinsfolk to the scene of our Lord's preaching. Then happened that incident from which non-Catholic readers of the Gospel draw an inference most injurious to Christ and to His Mother. The multitudes that surrounded Him night

and day, and the demands upon His time, were such that He had not even leisure "to eat bread." "And it was told Him: Thy Mother and Thy brethren stand without, desiring to see Thee. Who, answering, said to them, My Mother and My brethren are they who hear the word of God, and do it." We know, by His taking His Mother with Him to Capharnaum, after the Miracle of Cana, and by His appearing in the synagogue at Nazareth, proclaiming Himself the Messiah, without denying that Mary was His Mother—how far it was from the mind of our Lord, by word or act, to deny or to slight His Mother and her relatives. This would not be the act of a dutiful and loving son. But He was on His Messianic work; and He would have all understand, that its freedom and dignity required of all engaged in it to be above the cares and claims of family or relationship; just as elsewhere He says to the young man called to follow Him, and asking to go home and bury his father, "Allow the dead to bury their dead."

## V.

It is in the last stage of His mortal career that we shall find His Mother by His side. She had heard of His utterance about His approaching death: "Behold we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon." Every mother's heart is prophetic of coming sorrow: how much more so the Mother to whom Simeon had foretold suffering unutterable, incomprehensible?

She is not mentioned as having been present during His triumphant entry into Jerusalem; although it is most unlikely that she would not, with the pious women from Galilee and His other devoted disciples, have joined Him on His way to the capital on this last visit. But if Mary was anxious to shun the pageants in her Son's honor, she would be present when the hour of humiliation came.

We are never to forget that, in our Lord's Passion, the Godhead personally and inseparably united to our humanity in His Person, eclipsed Itself, as it were, and allowed the Man, as man, to suffer, to expiate, to atone for His brethren of the entire race of Adam. It was only at the supreme moment of desolation and agony that the Son was to be visibly sustained by His Mother. Tradition affirms, and the Church authorizes the tradition, that, on His way to Calvary, He met His Mother, as if she could not be withheld from acknowledging as her own Son, the Man of Sorrows whom they have been scourging, crowning with thorns, condemning, like the most abominable of criminals, to be crucified between two men, who were thieves and murderers.

During the memorable passage through the Red Sea, Moses had by his side Mary, the Deliverer, his heroic sister, the Mother of her people. When Jesus, the true Moses, was treading the streets of Jerusalem, bearing a portion of, at least, His own cross, when the multitude, athirst for His blood, divided on His way, mocking, deriding, cursing; His Mother, that Mary who is mother to us all, walked by His side, setting her foot firmly in every depth of shame and bitterness to which He had to descend.

And there she stands beneath the Cross on Calvary! "Now there stood by the Cross of Jesus, His Mother and His Mother's sister Mary [wife] of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciples standing, whom He loved, He said to His Mother, Woman, behold thy son. After that He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own." Solicitude for her welfare is uppermost in the mind of the Divine Sufferer. Let us read 1



the light of these words of His, the narrative of the Evangelists regarding the last three years of His life: is it likely that her welfare, her comfort, her happiness ever ceased to be His care?

Of course, to all who believed in Christ, and who, in these first years, risked everything by openly confessing Him, the Blessed Mother was an object of special and filial veneration. This was particularly true of the apostles, who felt like their disciples that in reverencing and honoring the Mother they were honoring and reverencing the Son. S. John was now privileged to hold Christ's place toward her. The last time she is mentioned by name in the New Testament is in the first chapter of the Acts of the Apostles, where we find her with her near relatives in the assembly which elected S. Matthias. So long as S. John remained in Jerusalem Mary was his charge, cherished and revered by that Virgin Apostle. When, at the dispersion of the apostles, John went to reside in Ephesus, thither also Mary went with him. It is probable, however, that as John, like the other apostles, traveled through Palestine and Asia Minor, preaching the Gospel, founding new churches, and confirming in the faith such as already existed, that his adopted mother did not separate from him. Not before the decade intervening between the years 60 and 70 of the present era, did the Beloved Disciple assume at Ephesus the government of all the churches of Anterior Asia. If our Blessed Lady died between these dates, she must have passed her eightieth year. Tradition in the Church always assigned the night of August 14-15 as the date of her passage to a happy immortality. On the 15th of August the Church has always celebrated her Assumption, that is, her being received into Heaven in body and soul. It was but proper that the body which had known nothing of sin or stain, the body of the Mother of our Ransom on the Cross, should not have been touched by the corruption of the grave. All the bitterness of death had passed over her soul on Calvary: her own death was all peace and sweetness and unspeakable anticipation of the eternal reunion with her Son, her Saviour, her God.

It must seem, to every candid and reflecting mind, both natural and logical, that Christians, from the day when Christ first began to have followers and worshippers, should have shown to His Mother a singular reverence. The Apostles, the early disciples, whose faith had never wavered, or had only been temporarily shaken, during the Saviour's brief but necessary period of suffering, must have felt their veneration for the heroic Mother very much increased by the preternatural courage she displayed in His hour of bitter and mortal trial.

The narrative of S. John is sublime in its simplicity and brevity. It is the tradition of the Eastern Church, derived from the first believers in Jerusalem—from the contemporaries and relatives of our Lord and His Mother, that "the coat without seam, woven from the top throughout," for which the Roman soldiers cast lots, while He, the wearer, was hanging in His death-agony overhead—was the fruit of her labor of love. Like the saintly mother of the child-prophet Samuel, Mary would allow no hands but her own to weave her Son His principal garment. It might be said to be His sole worldly wealth; and His executioners cast lots for it, while she was looking on, or within reach of their discussion. . . . "And the soldiers indeed did these things. Now there stood by the cross of Jesus, His Mother, and His Mother's sister, Mary (wife) of Cleophas, and Mary Magdalen. . . ." Then ensued the bequeathing to the Beloved Disciple of the dearest earthly treasure possessed by Jesus of Nazareth—His widowed and homeless Mother. She, however, had been too willing a learner in His school, too close an imitator of His divine examples, to repine at

her poverty and homelessness. Her sorest trial was her separation from Him.

When the short joys of the Forty Days' converse with Him after His resurrection, were ended—she had been too well enlightened by Him not to understand that the divinest work yet reserved to her by Providence, remained to be fulfilled. This was, that, as she had been the Mother of the Body given on the cross as the ransom for the entire race of man, as she had nursed that Body with more than a mother's devotion—so now she should devote the remaining years of her life to forming His mystic body, His church.

As the body of the faithful grew, first in Jerusalem and throughout Palestine, and next through all the countries of Asia, Africa, and Europe—the divinity of Christ was more openly, more solemnly, more courageously affirmed. Men and women everywhere bore witness to it by suffering imprisonment, stripes, and death. They honored their belief by leading God-like lives, even when these were not crowned by the glory of martyrdom.

It is the constant affirmation of Christian writers, that Christ's Blessed Mother, all through these trial-full years of the infant Church, was to Apostles, disciples, and believers of every class a model and a comforter, all that a mother and such a Mother, should be. We find, that when the Apostles returned to Jerusalem, after the Ascension, they went to where our Blessed Lady was staying—in the house of that saintly Mary, "the mother of John-Mark" (Acts xii. 12). This is the house, according to the most venerable traditions, in which our Lord celebrated the Last Supper, which was the first place of meeting and divine worship for believers in Jerusalem. It was the centre and nursery of Christianity in the great city all through this first period of persecution, loving labor, and wonderful growth. "And when they were come in (from Mount Olivet), they went up into an Upper Room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James and Alpheus and Simon Zelotes, and Jude (the brother) of James. All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren."

In the election of S. Matthias, which is next recorded, and which evidently took place in the same spacious Upper Room, as well as in the assembly on the Day of Pentecost, the text indicates that she was also present. It was a matter of course, that *His* Mother should be the very soul of these meetings, although it was left to Peter and his brother-Apostles to regulate everything that pertained to the doctrine and discipline of the Christian society. All through the triumphs and trials which, alternately, awaited the Apostolic labors, Mary was present to cheer, encourage, and sustain. What joy filled her soul, when on that very day of Pentecost, after S. Peter's inspired address to the multitude, no less than "three thousand souls" were baptized and added to the body of the faithful! "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem; and there was great fear in all. And all they that believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord increased daily together such as should be saved."

What a blessed and blissful family was that which daily increased around the Second Eve, the Mother of the New Life! Heroic



prayer, heroic poverty, heroic charity: one mind, one heart, one faith; brother sharing with brother earthly goods as well as divinest graces—and the supernatural fervor of all fed and sustained by that “Supersubstantial Bread,” the “communication” of which, like a heavenly fire kindled in the hearts of the receivers, made men and women the light of the world, and the Gift within them shed abroad, wherever they went, the sweet odor of Christ.

Surely the sons of the “Valiant Woman” were rising up before the nations and calling her “Blessed”—aye, “Blessed among women.”

## VI.

It is usual with Protestants, in speaking of the Blessed Virgin Mary, to show a repugnance to calling her “the Mother of God.” In so doing, they are doing, unawares, what Nestorius and his master, Theodore (afterward Bishop of Mopsuestia), a teacher in the school of Antioch, openly taught people to do in the beginning of the fifth century. In the preceding centuries such men as Origen, S. Alexander of Alexandria, and S. Athanasius, only expressed the common belief and orthodox sense of Christians, by emphatically calling Mary “the Mother of God.”

Arianism and Nestorianism are the legitimate parents of modern Unitarianism. Arius denied the divinity of the Son of God, and therefore refused to Christ, the Incarnate Son, the title and quality of true God. Theodore and Nestorius, while admitting that the Son was God, denied that the man Christ, born of the Virgin Mary, was in any sense true God. “It is madness to say” (such are his words) “God was born of the Virgin; not God, but the temple in which God dwelt was born of Mary.” These false teachers affirmed that the Divine Word had His dwelling in every human soul; but in Christ He manifested extraordinary power. He participated of the glory of the Word and Son more than any other human being; but it was only, after all, a difference in degree. It was, according to them, an error to say “God was born of the Virgin Mary,” “God suffered, rose again from the tomb, and ascended into Heaven.” These things could only be affirmed of human nature.

The whole Nestorian controversy thus turned on the great dogma, or doctrinal fact, whether Mary was and should be called “the Mother of God.” On June 22d, 431, a general council assembled at Ephesus—the city in which Mary had spent the last years of her life, and which cherished toward her a deep and tender piety. The cathedral church in which the 160 bishops met, under the presidency of S. Cyril, Patriarch of Alexandria, who represented Pope S. Celestine I.—was named in honor of “the Mother of God.” The session lasted far into the night, and the doctrine of Nestorius and his school was solemnly condemned—the Blessed Virgin Mary was declared to be truly *θεοτόκος*, Mother of God.

The city, thereupon, was spontaneously illuminated, and the bishops, on issuing from the cathedral, were escorted to their lodgings by the joyous multitude, bearing lighted torches, and breaking forth into hymns of praise and thanksgiving.

It must not be forgotten that it was the Person of Christ Himself, at once both true God and true man, who thus triumphed in this solemn definition of faith. The heretics denied that the Son of the Virgin Mary was God; the bishops of the East and West assembled affirmed that He was, and that she was most truly Mother of God.

Her honor, therefore, was reflected on her Son. But, while He is very God, she is only a human being; she, the Mother of Christ, is only a creature—the most highly honored indeed of all created beings; while He is Creator.

In going back to the time of the Council of Ephesus, A. D. 431—two years before S. Patrick, sent by the same Pope Celestine I., landed in Pagan Ireland, we are amazed to find, in the writings of such men as S. Cyril of Alexandria, and in the authentic descriptions of popular manners among Eastern Christians, how deeply reverence for the Mother of God had penetrated all classes in the community. The great Christian writers of that and the preceding century—these saintly men whom we call the Fathers of the Church, speak of Mary, not only as the Mother of God, but as the “Second Eve.” Long before them, one whose doctrine was derived from the immediate disciples of the Apostles—S. Irenæus—draws out an elaborate parallel between Mary and the first Eve. “Mary, by her obedience, became both to herself and to all mankind the cause of salvation. . . . The knot of Eve’s disobedience was loosed by Mary’s obedience. . . . What the Virgin Eve bound by unbelief, that the Virgin Mary unbound by faith. . . . As by a Virgin the human race had been given over to death, so by a Virgin it is saved.”

It is also to be remarked here, that just as the title “Virgin Mother” was given to the Church by the early Fathers, so we find them applying the same prophetic passages of Scripture both to the Virgin Mother of Christ, and to His spouse the Church, who is the Virginal Mother of His children here below. Indeed, it is but natural to assume that she who is the Parent of Christ our Head, entertains all a parent’s affection for His members, and performs towards them throughout the ages, both in Heaven and on earth, all a Mother’s offices of love and watchfulness.

Hence, the constant application now to the Church, and now to the Immaculate Mother, of that passage in Apocalypse xii. 1: “And a great sign appeared in Heaven, a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in Heaven: and behold a great red dragon having seven heads and ten horns. . . . And the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son. . . . And her son was taken up to God and to His throne. And there was a great battle in Heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels. . . . And that great dragon was cast out, that OLD SERPENT, who is called the Devil and Satan, who seduceth the whole world.”

It is only carrying out the idea of S. Irenæus, to see the conflict prophesied in Genesis iii. 14, 15, at the very beginning of Revealed History, described as it happened in the last half of the first century of Christianity, as it has continued down to our own day. The Second Eve is foretold to the First in the memorable passage: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel. To the woman also He said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children. . . .”

The enemy of God and of mankind has never ceased from that day till now, to make war on God’s children here below; in the Old Law on the Church which God established through Moses—amid what “sorrows” did she bring forth sons to God! In the New Law, how the battle has gone on, between the Church of Christ and the seven-headed serpent of Heresy—ever watchful to devour each generation of Christians! It is surely IN SORROW, especially in our days, that the Church brings forth her children; and she needs the embattled hosts of Michael, invisibly aiding her, to cast out the Old Serpent, the Adversary.



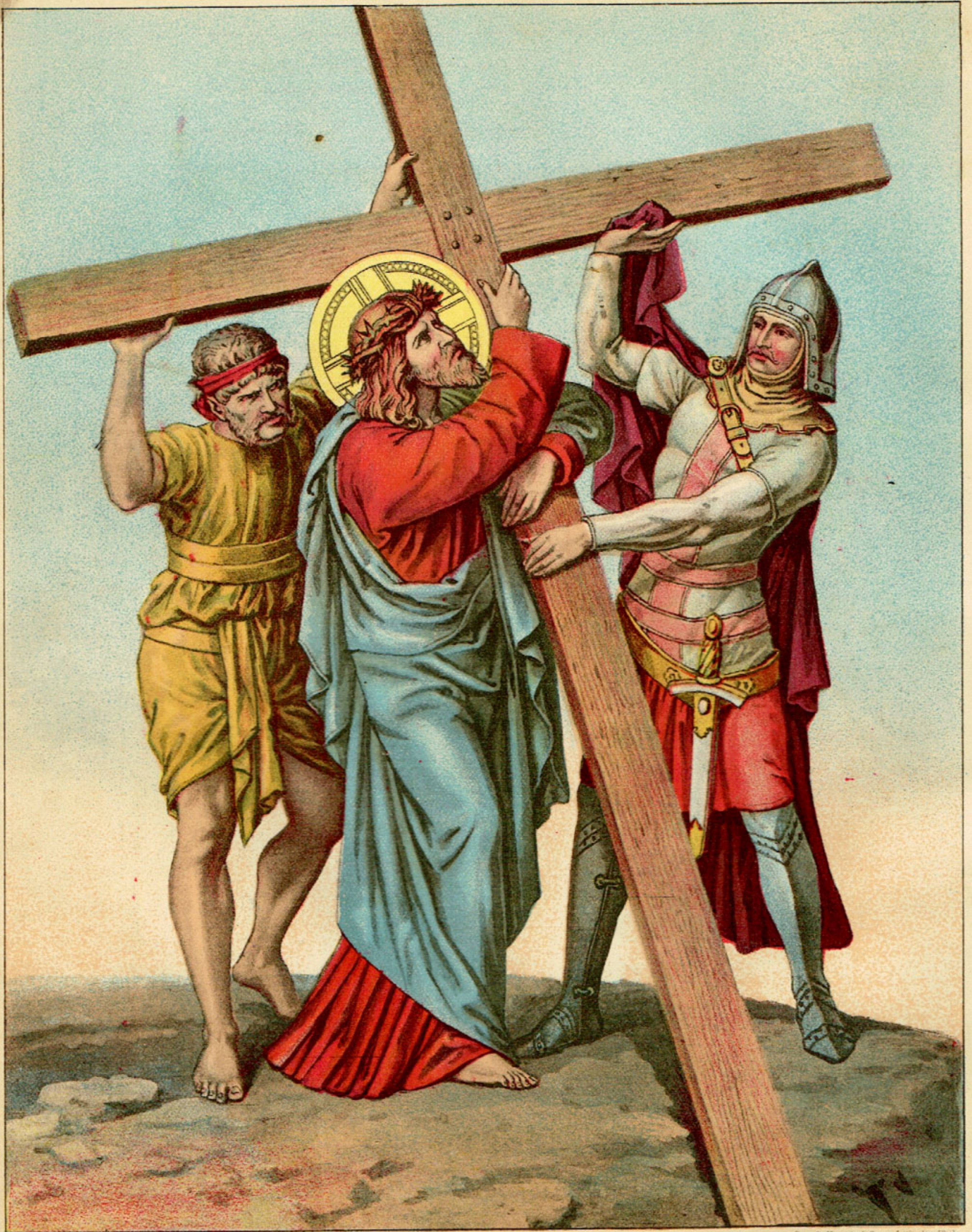
# STATION I.



CHRIST IS SENTENCED TO DEATH BY PILATE.



## STATION II.



Geo. S. Harris & Sons, Litholin Phila

CHRIST TAKES THE CROSS ON HIS SHOULDER.



# THE STATIONS; OR, THE HOLY WAY OF THE CROSS.

## THE ANTIPHON.

WE beseech Thee, O Lord! to assist and direct our actions by Thy powerful grace, and all our prayers and works may always begin and end with Thee. Through Christ our Lord. Amen.

## A PREPARATORY ACT OF CONTRITION.

O JESUS, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at Thy sacred feet! Sinner as I am, I fly to the arms of Thy mercy, and implore that grace which melts and converts—the grace of true compunction. I have offended Thee, adorable Jesus! I repent; let the favor of my love equal the baseness of my ingratitude. This Way of the Cross, grant me to offer devoutly in memory of that painful journey Thou hast travelled for our redemption, to the Cross of Calvary, with the holy design to reform my morals, amend my life and gain these indulgences granted by Thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. [Here mention the souls for whom you intend to apply them.] I begin this devotion under Thy sacred protection, and in imitation of Thy dolorous Mother. Let then this holy exercise obtain for me mercy in this life, and glory in the next. Amen. JESUS!

## Station I.

*Christ is sentenced to death by Pilate.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**O**UR gracious Redeemer, after suffering blows and blasphemies before Annas and Caiphas, after the cruel scourging, insulting contempts and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence your Jesus accepted with admirable humility. Innocence embraces condemnation to free the guilty.

Reflect that your sins were the false witnesses that condemned Him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condemns innocence, lest he should not appear a friend of Cæsar, arraign yourself for your many sins of human respect; think how often you have offended God for fear of displeasing the eye of the world, and turning to your loving Jesus, address Him rather with tears of the heart than with expressions of the tongue in the following

## Prayer.

**O** MANGLED VICTIM OF MY SINS! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet Thou didst die for me, that I should live for Thee. I am convinced that if I desire to please men, I cannot be Thy servant. Let me then displease the world and its vain admirers. I resign myself into Thy hands. Let love take possession of my heart; let my eyes behold with contempt everything that can alienate my affections from Thee; let my ears be ever attentive to Thy word; let me through this painful journey accompany Thee, sighing and demanding mercy. Mercy! JESUS! Amen.

Our Father, &c. Hail Mary, &c.

Jesus Christ crucified, have mercy on us!

You pious Christians who do now draw near,  
With relenting hearts now lend a tear,  
Your Lord behold with great humility,  
Sentenced to die on Mount Calvary.



## Station II.

*Christ takes the Cross on his shoulder.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou has redeemed the world.

## The Mystery.

**H**IS second Station represents the place where your most amiable Redeemer is clad in his usual attire, after His inhuman executioners had stripped Him of the purple garment of derision with which He was clothed, when as a visionary king they crowned Him with plaited thorns. The heavy burthen of the Cross is violently placed on His mangled shoulders.

Behold your gracious Saviour, though torn with wounds, covered with blood, a man of griefs, abandoned by all—with what silent patience He bears the taunts and injuries with which the Jews insult Him. He stretches out His bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that sensitive pride which is fired with impatience at the very shadow of contempt—on your discontented murmurs in your lightest afflictions—and your obstinate resistance to the will of Heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of Crucifixion, but to joys of eternal glory; and from your heart unite in the following

## Prayer.

**W**EEK AND HUMBLE JESUS! my iniquity and perverseness loaded Thy shoulders with the heavy burthen of the Cross. Yet I, a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification, and everything which would check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by Thy grace am determined no more to offend Thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the cross of true penance; let me, for the love of Thee, bear the adversities of this life, and cleave inseparably to Thee in the bonds of perpetual charity. Amen, JESUS.

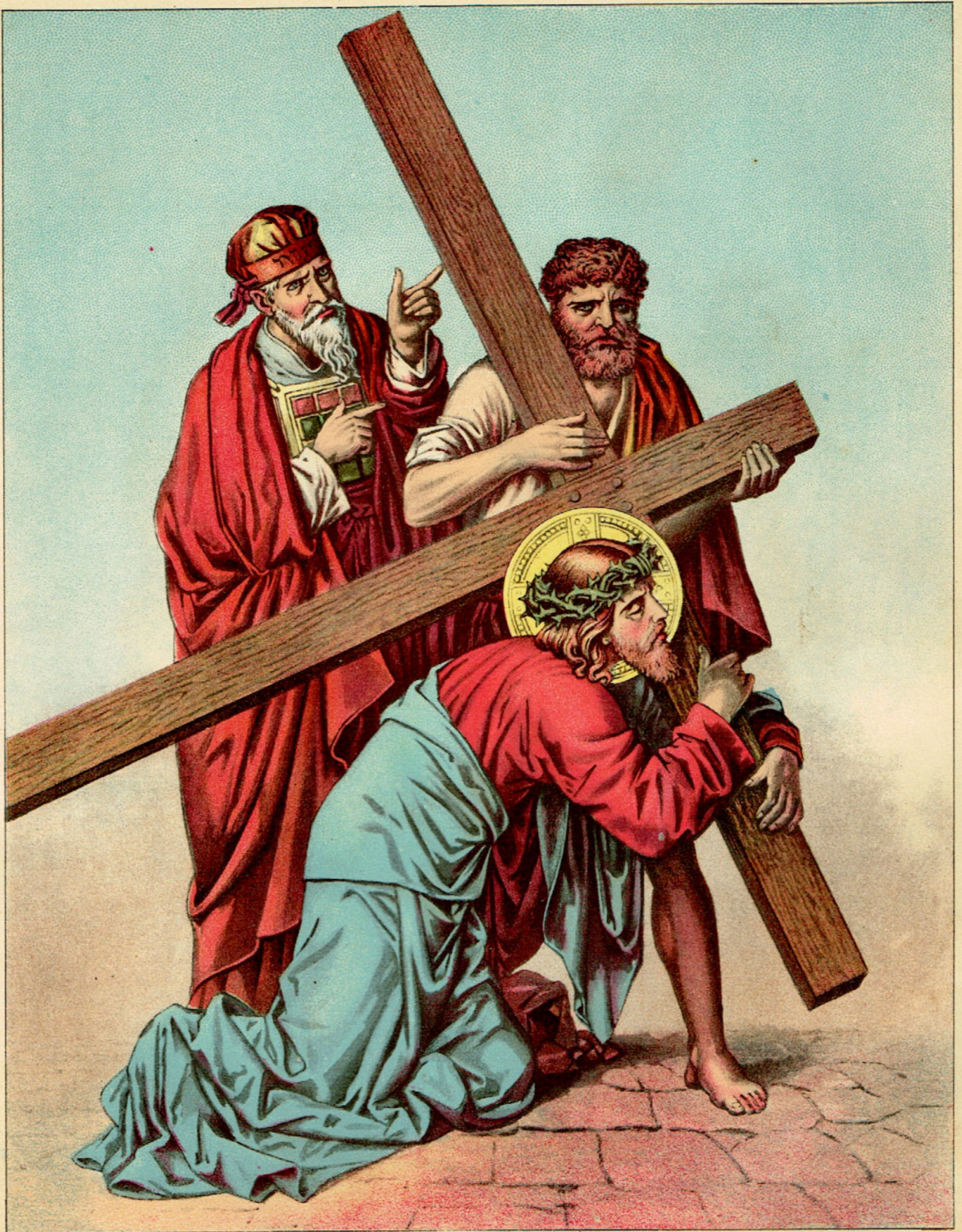
Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

No pity for the Lamb was to be found;  
As a mock King my loving Lord they crown'd,  
To bear the heavy cross He does not tire,  
To save my soul from everlasting fire.



# STATION III.

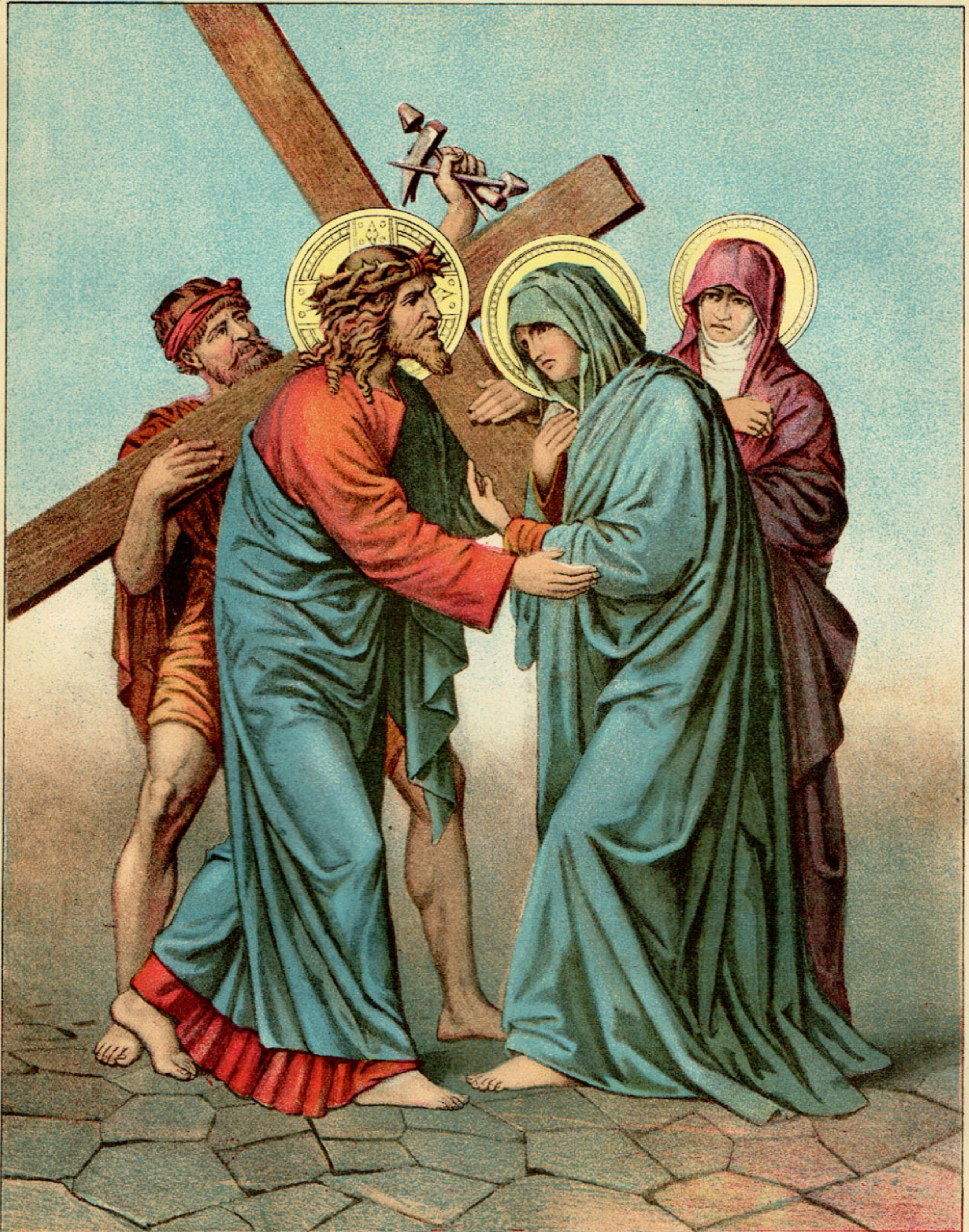


Geo. S. Harris & Sons, Litho. Phila.

JESUS FALLS THE FIRST TIME UNDER THE CROSS.



## STATION IV.



Geo. S. Harris & Sons, Litho in Phila.

JESUS CARRYING THE CROSS, MEETS HIS MOST AFFLICTED MOTHER.



## Station III.

*Jesus falls the first time under the Cross.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**H**IS third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time.

Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of His brutal executioners ; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the Majesty of Heaven, by your curses and blasphemies. Purpose here firmly to struggle against the impatient sallies of temper ; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins, which rendered insupportable that weight, with which your Saviour, for love of you, was burthened, and thus address your afflicted Jesus :

### Prayer.

**L**AS, MY JESUS! the merciless violence of Thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, crush Thee to the earth. Panting for breath, exhausted as Thou art, Thou dost not refuse new tortures for me. Will I then refuse the light burthen of Thy commandments ; will I refuse to do violence to my perverse passions and sinful attachments ; will I relapse into those very crimes for which I have shed false and delusive tears ! O Jesus ! stretch Thy holy hand to my assistance, that I may never more fall into mortal sin ; that I may at the hour of death secure the important affair of my salvation. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us !

From loss of blood He fell unto the ground,  
No comfort for my Lord was to be found,  
He rose again beneath their cruel blows,  
And on His bitter way unmurmering goes.



## Station IV.

*Jesus carrying the Cross, meets His most afflicted Mother.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**T**HE fourth Station represents to your contemplation the meeting of the desolate Mother and her bleeding Jesus, staggering under the weight of the Cross. Consider what pangs rent her soul, when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged between the Mother and the Son; her anguish in not being permitted to approach, to embrace and to accompany Him to death. Filled with confusion at the thought that neither the Son's pains nor Mother's grief have softened the hardness of your heart, contritely join in the following

## Prayer.

**M**ARY! I am the cause of thy sufferings. O refuge of sinners! let me participate in those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive! Mournful Mother! fountain of love! let me feel the force of thy grief that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by Thy bitter passion, and the heart-breaking compassion of Thy afflicted Mother, grant me the efficacious grace of perseverance! Mother of Jesus, intercede for me! Jesus, behold me with an eye of pity, and in the hour of my death receive me to the arms of Thy mercy! Amen, JESUS.

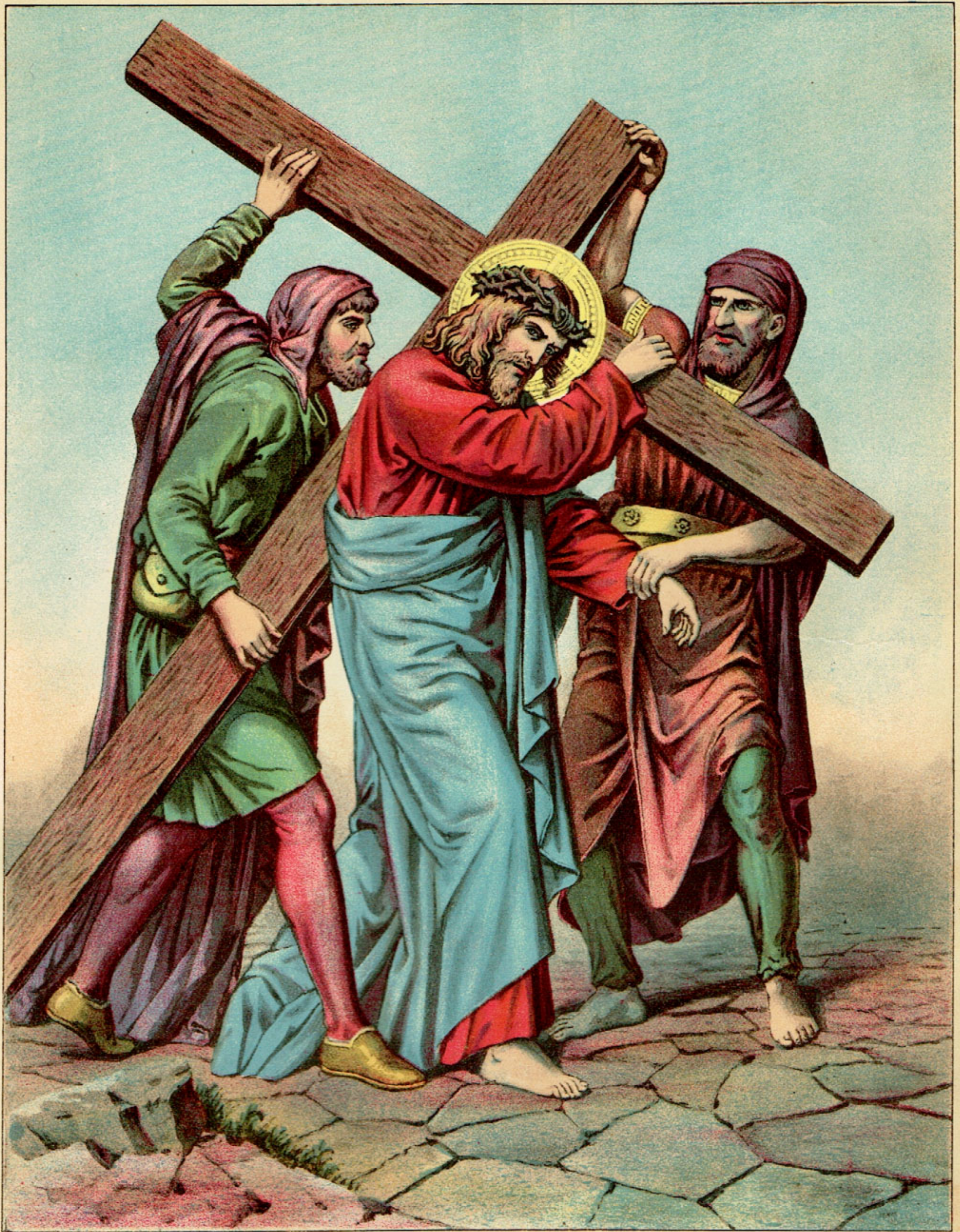
Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Exhausted, spent, see Jesus onward go,  
With feeble step, in anguish faint and slow,  
At last His grief-worn Mother He can see  
Exclaiming: My Son, my heart is rent for Thee.



## STATION V.

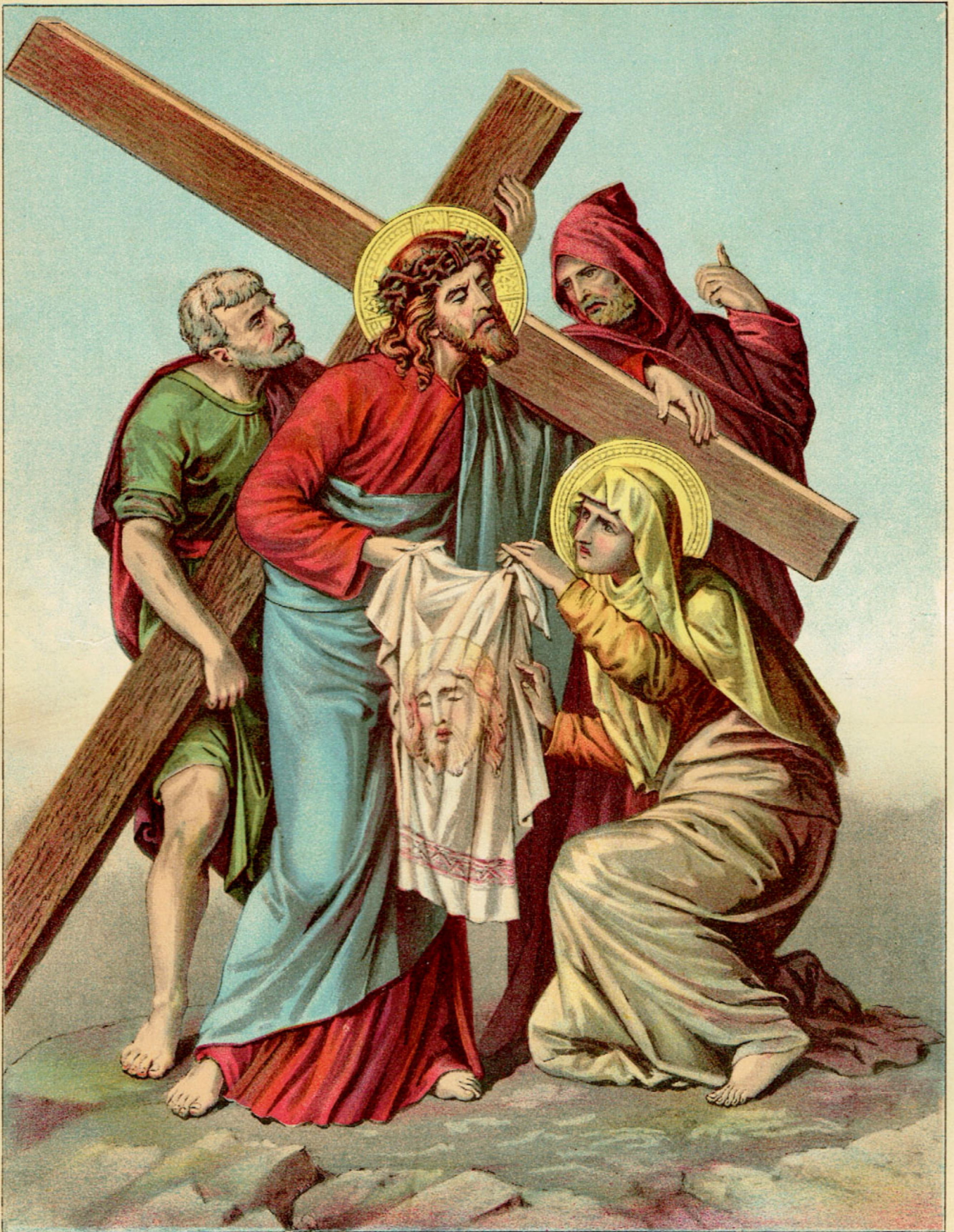


Geo S Harris & Sons, Litholin Phila.

CHRIST ASSISTED BY SIMON THE CYRENEAN TO CARRY THE CROSS.



## STATION VI.



Geo. S. Harris & Sons, Litholm, Phila.

VERONICA PRESENTS A HANDKERCHIEF TO CHRIST.



## Station V.

*Christ assisted by Simon the Cyrenean to carry the Cross.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**T**HE fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through compassionate pity to Jesus, but lest he should expire in their hand, before they could glut their vengeance by nailing Him to the Cross.

Consider here the repugnance of Simon to carry the Cross after Christ ; and that you with repugnance, and by compulsion, carry the Cross which Providence has placed on your shoulders. Will you spurn the love of your Jesus, who invites you to take up your Cross and follow Him ? Will you yet with shameless ingratitude refuse the Cross, sanctified by His suffering ? Offer up devoutly the following

## Prayer.

**S**UFFERING JESUS ! to what excess did Thy impious executioners' cruelty proceed ! Beholding Thee faint under the Cross, apprehensive of Thy death before they could complete their bloody intentions, they compel Simon to carry the Cross that Thou mightest expire on it in the most exquisite torture. But why should I complain of the cruelty of the Jews or the repugnance of Simon ? Have I not again crucified Thee by my crimes ? Have I not suffered with fretful impatience the light afflictions with which Thy mercy visited me ? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart cheerfully accompany Thee to Mount Calvary ; let me live in Thee, and die in Thee. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us !

The furious Jews when Jesus fainting fell  
Simon to bear His Cross, by force compel ;  
Afflictions bear like Job most patiently,  
And follow the Lamb with great humility.



## Station VI.

*Veronica presents a handkerchief to Christ.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**T**HE sixth Station represents the place where the pious Veronica, compassionating our agonizing Redeemer, beholding His sacred face livid with blows and covered with blood and sweat, presents a handkerchief, with which Jesus wipes his face.

Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the tender acknowledgment of Jesus. Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge it to His suffering members, the poor. Though you cannot wipe away the blood and sweat from the face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine, then, what returns you have made for the singular graces and favors your bountiful Jesus bestowed on you; and conscious of your ingratitude, address your injured Saviour in the following

## Prayer.

**O** JESUS, grant me tears to weep my ingratitude. How often have I, infatuated wretch, turned my eyes from Thee and Thy sufferings, to fix them on the world and its vanities! Let me henceforth be Thine without division. Stamp Thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of Thee in glory. Amen, JESUS!

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Veronica pressed through to meet our Lord,  
His streaming face a napkin to afford,  
Lo, on its texture stamped by power divine  
His sacred features breathe in every line.



## STATION VII.

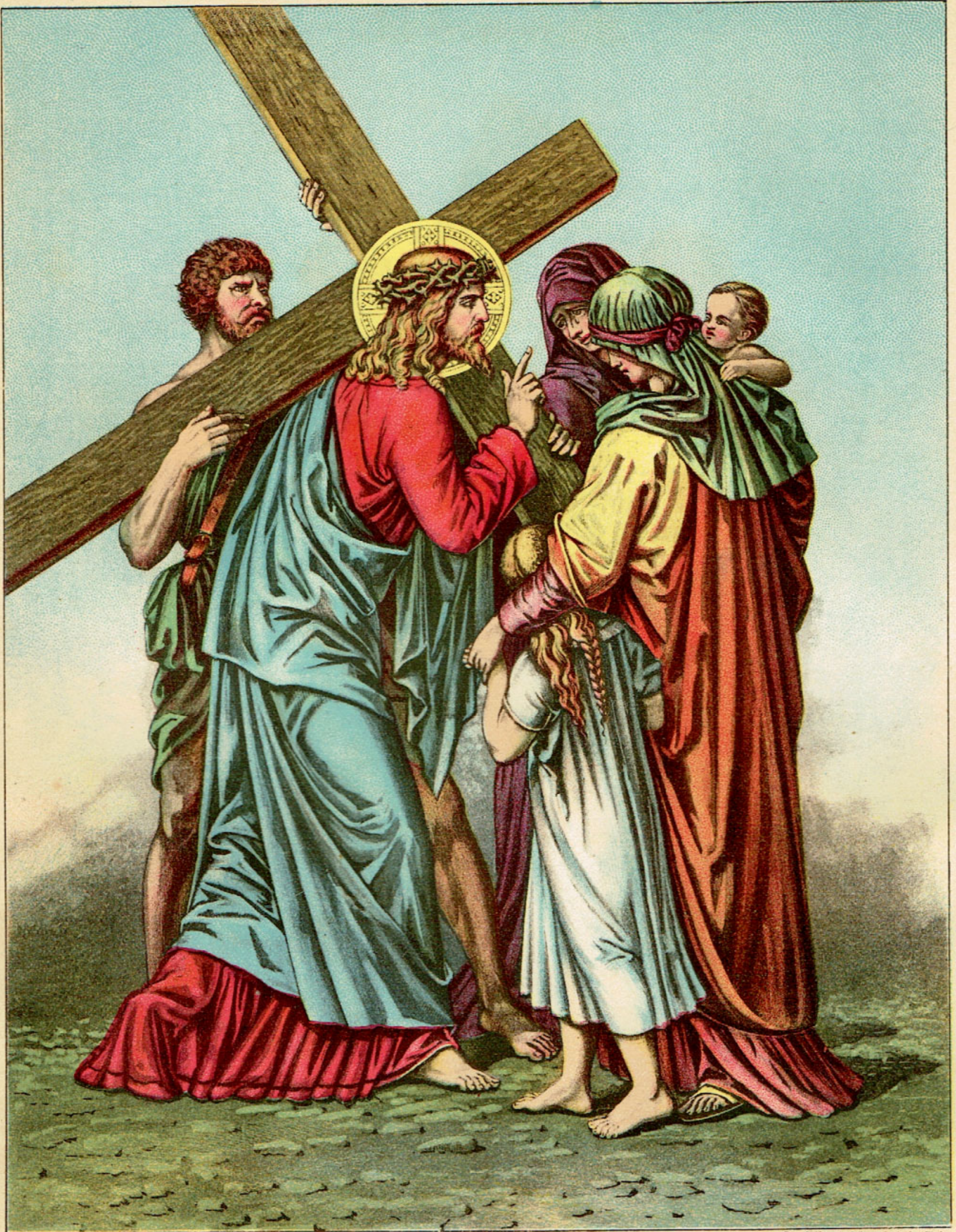


Geo. S. Harris & Sons, Litho. Phila.

JESUS FALLS UNDER THE CROSS THE SECOND TIME.



## STATION VIII.



Geo. S. Harris & Sons, Litholin Phila.

CHRIST CONSOLES THE WOMEN OF JERUSALEM, WHO WEPT OVER HIM.



## Station VII.

*Jesus falls under the Cross the second time.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**T**HE seventh Station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour, through anguish and weakness, falls to the ground. He is compelled by blows and blasphemies to rise.

Consider your Jesus prostrate on the earth, bruised by His fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and pride of preference were the cause of this humiliation. Implore, then, grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed Him to the ground. Will you then sin again, and add to the afflictions of your gracious Saviour?

### Prayer.

**M**OST HOLY REDEEMER! treated with the utmost contempt, deprived of fame and honor—led out to punishment—through excess of torments, and the weakness of Thy delicate and mangled body, Thou didst fall a second time to the earth. What impious hand has prostrated Thee? Alas, my Jesus! I am that impious, that sacrilegious offender: my ambitious pride, my haughty indignation, my contempt of others humbled Thee to the earth. Banish for ever from my mind the unhappy spirit of pride. Teach my heart the doctrine of humility, so that detesting pride, vain glory and human respect, I may forever be united with Thee, my meek and humble Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.  
Jesus Christ crucified, have mercy on us!

Prone at the city gate He fell once more,  
To save our erring souls He suffered sore;  
On His great mercy let us always call,  
Since our vain pride has caused His triple fall.



## Station VIII.

*Christ consoles the Women of Jerusalem, who wept over Him.*

V. We adore Thee O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**T**HIS Station represents the place where several devout women meeting Jesus, and beholding Him wounded and bathed in His blood, shed tears of compassion over Him.

Consider the excessive love of Jesus, who, though languishing and half dead through the multitude of His torments, is nevertheless attentive to console the women who wept over Him. They merited that tender consolation from the mouth of Jesus, "Weep not over me, but over yourselves and your children." Weep for your sins, the sources of my affliction. Yes, O my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of those sins. Address Him the following

### Prayer.

**O**JESUS, ONLY BEGOTTEN SON OF THE FATHER! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly beseech Thee by these tears of blood Thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes and render me secure in the day of wrath and examination, when Thou wilt come to judge the living and the dead, and demand a rigorous account of Thy blood. Amen, JESUS.

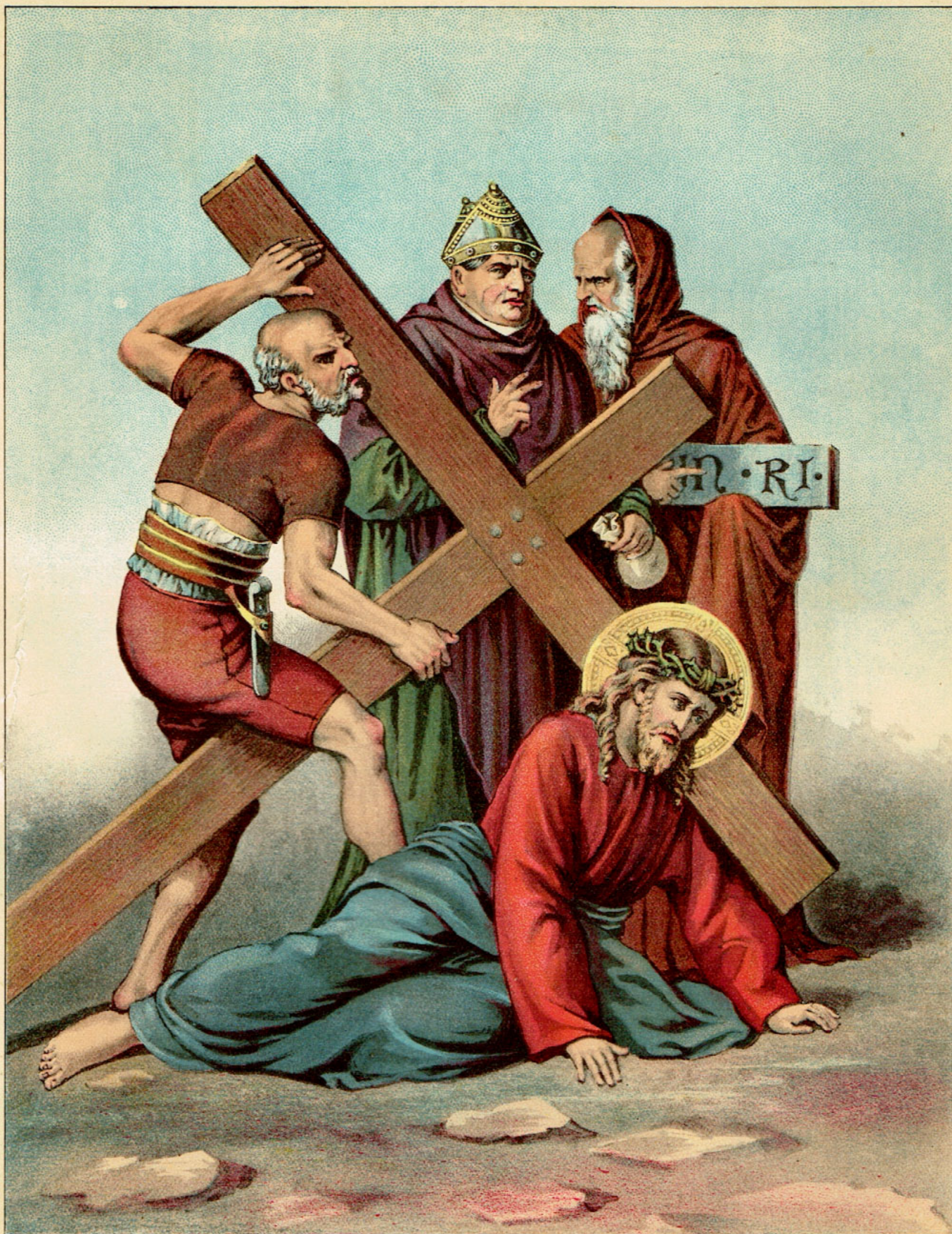
Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

With tears of love the women they did weep,  
Compassionating our Redeemer sweet;  
Weep for your sins who caused Him here to be  
O Lamb of God Thy mercy show to me.



## STATION IX.



Geo. S. Harris & Sons, Lithelers, Phila.

JESUS FALLS UNDER THE CROSS THE THIRD TIME.



## STATION X.



Geo. S. Harris & Sons, Litholin Phila.

JESUS IS STRIPPED OF HIS GARMENTS, AND OFFERED VINEGAR AND GALL.



## Station IX.

*Jesus falls under the Cross the third time.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**H**IS Station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of His wounds is renewed.

Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel Him to rise and hasten to the place of execution, that His inveterate enemies might enjoy the savage satisfaction of beholding Him expire on the Cross. Consider that by your sins you daily hurry Him to the place of execution. Approach Him in thought to the foot of Mount Calvary, and cry out against the accursed weight of sin that prostrated Jesus, and had long since buried thee in the flames of hell, if His mercy and the merits of His passion had not preserved thee.

## Prayer.

**O**CLEMENT JESUS! I return Thee infinite thanks for not permitting me, ungrateful sinner, as Thou has permitted thousands less criminal, to die in their sins. I, who have added torments to Thy torments, by heaping sin on sin, kindle in my soul the fire of charity, fan it with Thy continual grace into perseverance, until, delivered from the body of this death, I can enjoy the liberty of the children of God and Thy co-heirs. Amen, JESUS!

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

On Calvary's height a third time see Him fall,  
Livid with bruises that our sight appal.  
O gracious Lord, this sufferedst Thou for me,  
To save my soul from endless misery.



## Station X.

*Jesus is stripped of His Garments, and offered Vinegar and Gall.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

## The Mystery.

**H**IS Station represents how our Lord Jesus Christ ascended Mount Calvary, and was by His inhuman executioners stripped of His garments. The skin and congealed blood are torn off with them, and His wounds renewed.

Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present Him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flatter your sinful body. Pray here for the spirit of Christian mortification. Think how happy you would die if, stripped of the world and its attachments, you could expire covered with the blood and agony of Jesus.

## Prayer.

**S**UFFERING JESUS! I behold Thee stript of Thy garments, Thy old wounds renewed, and new ones added to the old. I behold Thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my soul of its habits of sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at Thy never fading glory. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

O Queen of angels, how thy heart did bleed  
To see thy Son stripped naked here indeed,  
And to the vile and cruel throng exposed,  
Who round Him now in furious hatred closed.



## STATION XI.

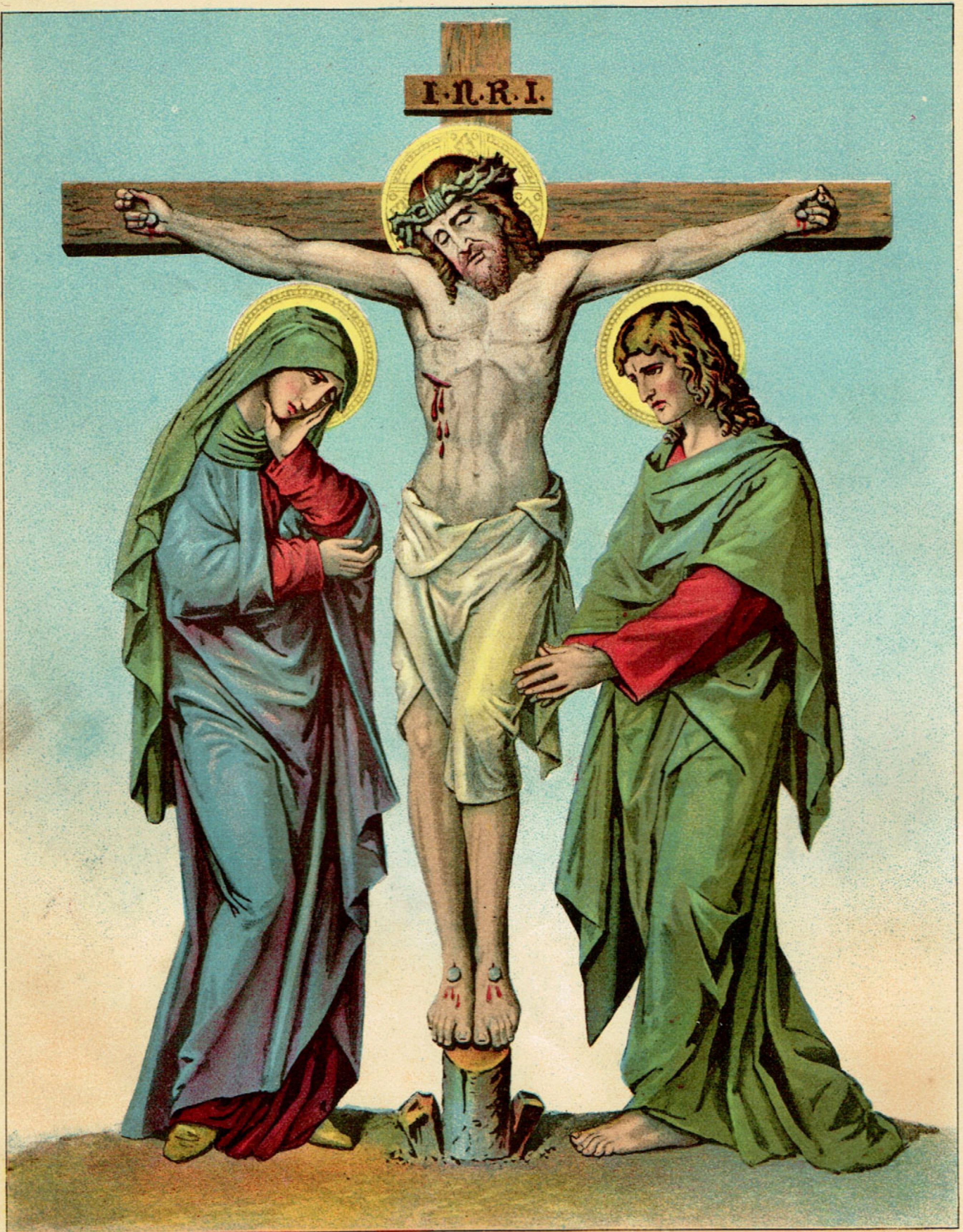


Geo. S. Harris & Sons, Litholm Phila.

JESUS IS NAILED TO THE CROSS.



## STATION XII.



Geo. S. Harris & Sons, Lithelm Phila.

CHRIST IS EXALTED ON THE CROSS, AND DIES.



## Station XI.

*Christ is nailed to the Cross.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**T**HIS Station represents the place where Jesus Christ, in the presence of His afflicted mother, is stretched on the Cross, and nailed to it. How insufferable the torture—the nerves and sinews are rent by the nails.

Consider the exceeding desolation, the anguish of the tender Mother, eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve then to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of His Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God.

### Prayer.

**P**ATIENT JESUS! meek Lamb of God! who promised, "When I shall be exalted from earth I will draw all things to myself," attract my heart to Thee, and nail it to the Cross. I now renounce and detest my past impatience.

Let me crucify my flesh with its concupiscence and vices. Here burn, here cut, but spare me for eternity. I throw myself into the arms of Thy mercy. Thy will be done in all things. Grant me resignation, grant me Thy love, I desire no more. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

You Christian hearts now join with Mary's grief;  
Heaven and earth behold! deny relief;  
Her heart was pierced with bitter grief to see  
Her loving Jesus nailed unto a tree.



## Station XII.

*Christ is exalted on the Cross, and dies.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**H**IS Station represents the place where Jesus Christ was publicly exalted on the Cross between two robbers, who, for their enormous crimes, were executed with the innocent Lamb.

Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation; yet charity triumphs over His agony; His last prayers petition forgiveness for His enemies: "Father, forgive them, for they know not what they do." His clemency is equally extended to the penitent thief: "This day shalt thou be with me in Paradise." He recommends in His last moments His disconsolate Mother to His beloved St. John. He recommends His soul to His heavenly Father, and bowing down His submissive, obedient head, resigns His spirit. Turn your eyes on the naked, bloody portrait of charity. Number His wounds. Wash them with tears of sympathizing love. Behold the arms extended to embrace you. Love of Jesus! thou diest to deliver us from eternal captivity.

### Prayer.

**S**UFFERING SON OF GOD! I now behold Thee in the last convulsive pangs of death—Thy veins opened, Thy sinews torn, Thy hands and feet, O Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus, that my reiterated offences have been Thy merciless executioners, the cause of Thy bitter sufferings and death. Yet, God of mercy, look on my sinful soul, bathe it in Thy precious blood! Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus, for Thy enemies. I forgive mine. I embrace them in the bowels of Thy charity. I bury my resentment in Thy wounds. Shelter me in the day of wrath in the sanctuary of Thy side. Let me live, let me die, in my crucified Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.  
Jesus Christ crucified, have mercy on us!

Behold the streams of blood from every part,  
Behold the sharp lance that pierc'd His Sacred Heart;  
On Calvary's Mount behold Him naked hang,  
To suffer for our sins pain's utmost pang.



## STATION XIII.

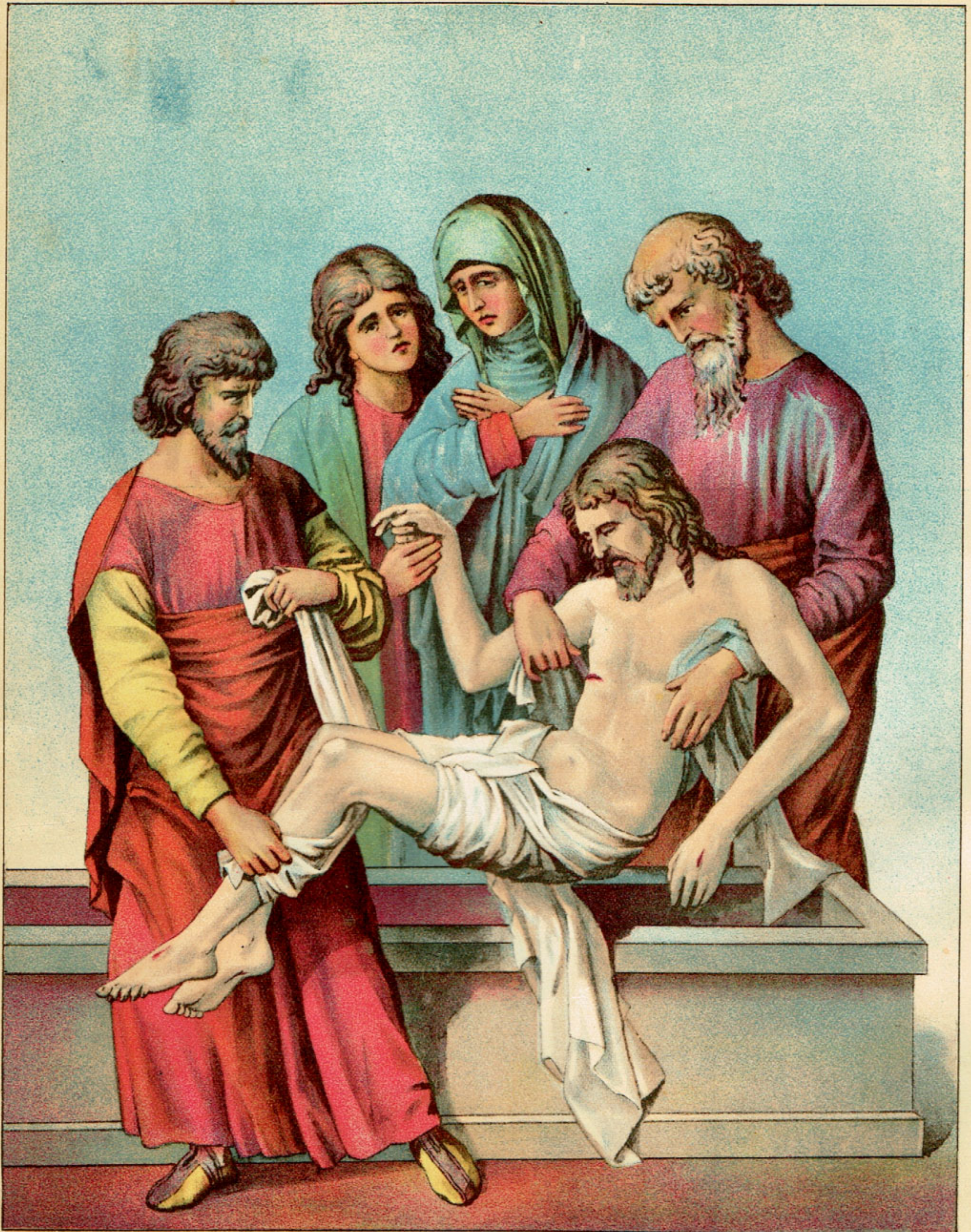


Geo. S. Harris & Sons, Litholin Phila.

CHRIST IS TAKEN DOWN FROM THE CROSS.



## STATION XIV.



CHRIST IS LAID IN THE HOLY SEPULCHRE.

Geo. S. Harris & Sons, Litholin Phila.



## Station XIII.

*Christ is taken down from the Cross.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**H**IS Station represents the place where Christ's most sacred body was taken down from the Cross by Joseph and Nicodemus, and laid in the bosom of His weeping Mother.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother. Reflect that your Jesus would not descend from the Cross until He consummated the work of redemption; and that at His departure from, as well as at His entrance into the world, He would be placed in the bosom of His beloved Mother. Hence learn constancy in your pious resolutions! cleave to the standard of the Cross. Consider with what purity that soul should be adorned which receives, in the blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

### Prayer.

**A**T LENGTH, O BLESSED VIRGIN! Mother of sorrow! thou art permitted to embrace thy beloved Son. But alas! the fruit of thy immaculate womb is all over mangled, in one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed; yet we renew their barbarity, crucifying Thee by our sins, inflicting new wounds. Most afflicted mother of my Redeemer, I conjure thee by the pains and torments thou sufferedst in the common cause of Salvation, to obtain for me, by thy powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, thine and thy Son's afflictions. As often as I appear at the Holy Sacrifice of the Mass, let me embrace Thee, my Jesus, in the bosom of my heart. May I worthily receive Thee as the sacred pledge of my salvation. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

When from the Cross they took the blessed form,  
His Mother cries, my Son, I am forlorn;  
My child is dead, you virgins join with me,  
Bewail in tears my love's sad destiny.



## Station XIV.

*Christ is laid in the Holy Sepulchre.*

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

### The Mystery.

**H**IS Station represents Christ's Sepulchre, where His blessed body was laid with piety and devotion.

Consider the emotions of the Virgin—her eyes streaming with tears, her bosom heaving with sighs. What melancholy, what wistful looks she cast on that monument where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

### Prayer.

**C**HARITABLE JESUS, for my salvation Thou performedst the painful journey of the Cross. Let me press the footsteps marked by Thee, gracious Redeemer—the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that Thou wert entombed in my heart, that being united to Thee, I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive Thy precious Body, as the pledge of immortal life. Let my last words be JESUS and MARY, my last breath be united to Thy last breath on the Cross; that with a lively faith, a firm hope and ardent love, I may die with Thee and for Thee; that I may reign with Thee for ever and ever. Amen, JESUS. Our Father, &c. Hail Mary, &c. Glory, &c. Jesus Christ crucified, have mercy on us!

You pious Christians, raise your voices, raise,  
And join with me to sing your Saviour's praise,  
Who shed His blood for us and died in pain,  
To save our souls from hell's eternal flame.

### Conclusion.

**C**OMPASSIONATE JESUS! behold with eyes of mercy this devotion I have endeavored to perform, in honor of Thy bitter passion and death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living and the eternal repose of the faithful departed, particularly for those for whom I directed it. Do not, my Jesus, suffer the ineffable price of Thy blood to be fruitless, nor my miserable soul ransomed by it, to perish. The voice of Thy blood is louder for mercy than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for Thy mercy's sake! Amen, JESUS.









LEONARDO DA VINCI PINXT

JOHN BRAIN. SCULPT

THE HOLY FAMILY.





# Our Father

who art in heaven, hallowed  
be thy name; thy kingdom come;  
thy will be done on earth, as  
it is in heaven. Give us this  
day our daily bread; and forgive  
us our trespasses as we forgive  
those who trespass against us;  
and lead us not into temp-  
tation, but deliver us from evil.

## AMEN.







THE  
NEW TESTAMENT  
OF  
OUR LORD AND SAVIOUR JESUS CHRIST.

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT RHEIMS, A. D. 1582.

TRANSLATED FROM

THE LATIN VULGATE:

DILIGENTLY COMPARED WITH

THE ORIGINAL TEXT, AND OTHER EDITIONS IN DIVERS LANGUAGES.

WITH

USEFUL NOTES,  
CRITICAL, HISTORICAL, CONTROVERSIAL, AND EXPLANATORY.

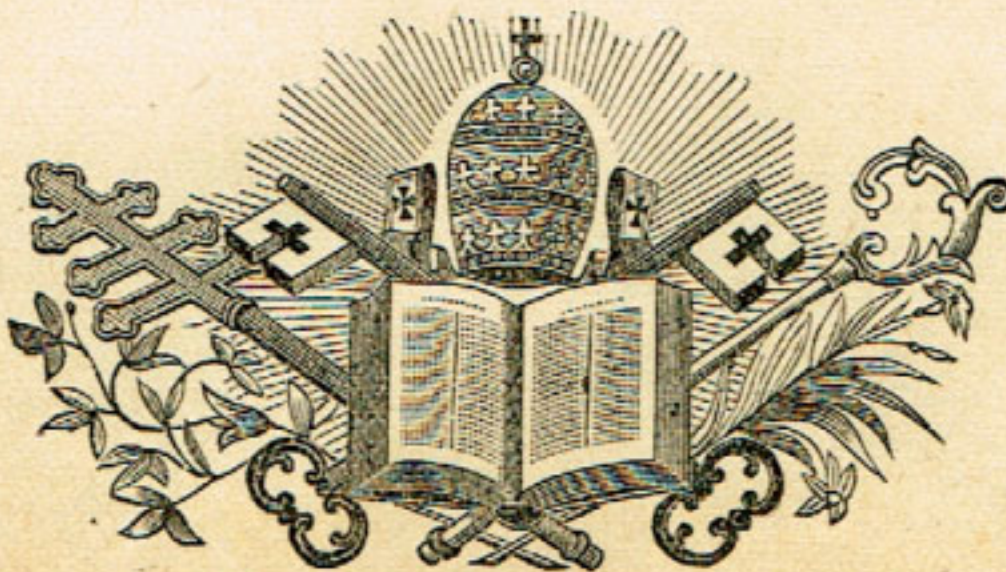
SELECTED FROM THE MOST EMINENT COMMENTATORS, AND THE MOST ABLE AND JUDICIOUS CRITICS,

BY THE LATE REV. GEO. LEO HAYDOCK.

THE TEXT CAREFULLY COLLATED WITH THAT OF THE ORIGINAL EDITION, AND THE ANNOTATIONS ABRIDGED

BY THE VERY REV. F. C. HUSENBETH, D.D., V.G.

"All things that are read in the Holy Scriptures, we must hear with great attention to our instruction and salvation; but those things especially must be committed to memory that serve most to confute heretics; whose deceits cease not to circumvent or ensnare all the weaker sort and the more negligent persons."—*S. Aug., Tract. 2, in Epis. Joan.*









# GENERAL PREFACE TO THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.

“God, who diversely, and many ways, spoke in times past to our fathers by the prophets; last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.” Heb. i. 1, 2. He hath spoken to our fathers in the *Old Testament*, He hath spoken to us in the *New*. Moses was the mediator of the old alliance, and the prophets its ministers. The former gave the law, the latter announced the Messias. The law itself led to the Messias, whom the prophets announced. But the law and the prophets could bring nothing to perfection; they could neither give what they promised, nor realize what they represented; they left man in expectation; they raised, but could not satisfy his hopes.

Our Lord, Jesus Christ, appearing in the world, and a new alliance superseding the old, the shadows have all vanished, the figures are accomplished, the prophecies realized, the law perfected; a new people have taken the place of the old, and the days predicted by Jeremy have arrived: “Behold the days shall come, and I will make a new covenant with the house of Israel, and with the house of Juda; not according to the covenant which I made with their fathers. . . . But this shall be the covenant that I will make with the house of Israel . . . I give my law in their bowels, and I will write it in their hearts; and I will be their God, and they shall be my people.” Jer. xxxi. 31. The old covenant, given on Mount Sinai, was limited to the house of Israel; the new covenant is general, and includes all the children of men, without exception. The old was ratified by the blood of victims of goats and oxen; the new cemented by the blood of the Son of God. The latter in the intention of the Sovereign Legislator was first, and to this every thing we find in the Old Testament has some reference. The spirit of the old law was that of fear and servitude, whilst the spirit of love and liberty is the soul of the new. The old was temporary and not designed to continue; the new is permanent and to extend through all ages. The former only promised temporal and perishable goods, the latter such as are infinite and eternal.

The Catholic Church, heir to the promises which God made to the Synagogue, preserves with great care and respect the Books of the Old Testament, as her grand charter, as the titles of her possession and election, as well as of the reprobation of her rival, the Synagogue. But she preserves with a still more sovereign attention and veneration the Books of the New Testament, as the proof of her adoption, as the pledge of her happiness, as the declaration of the will of her Father and Lord, as the genuine code of the life, miracles, and doctrines of her God, and the rule she is to follow in her actions and in her conduct.

## ORIGIN OF THE BOOKS OF THE NEW TESTAMENT.

OUR Lord Jesus Christ has left us nothing in writing. He gave all his instructions by word of mouth, preaching in public and in private to his apostles and to all the people, inculcating the truths of salvation during the three years of his missionary career: but before he quitted them, he promised to give them an invisible and interior Master, who should teach them all things whatever he shall have said to them, and enable them to answer their opponents, and to carry the gospel truths to the utmost limits of the earth. S. John xiv. 22, and xvi. 13.

It was in the execution of these promises that the apostles received the Holy Ghost, fifty days after the resurrection of Jesus Christ, and that, animated with his fire, and illumined with his Divine light, they have left us the holy Gospels, and the other books of the New Testament, which we consider with reason as the work of Jesus Christ himself. Let us then no longer say, happy are they who have seen the Lord, and who have heard from his mouth the words of life. Many of those have persecuted him, and have imbrued their hands in his blood; whilst many of those who have not seen him, have believed in him. Moreover, we read, we hear, we preserve in the sacred books the instructions he gave to the people. Jesus Christ is in heaven, and he is still preaching on earth: etiam hic est veritas Dominus. S. Aug.

The apostles were in no great hurry to write: they began, after the example of their Master, to teach by word of mouth, and to practise the truths they had learned. They were no ways apprehensive of forgetting what they had heard, nor of varying in what they taught; they had impressed too deeply the truths they had received from his lips both on their mind and heart, and they felt perfectly secure in the promises made to them, that his Holy Spirit should never abandon them.—After some years, the zeal and pious curiosity of the faithful engaged them to commit to writing what they knew, for the consolation and instruction of their disciples. This was the motive of S. Matthew’s writing. S. Mark probably had the same motive in abridging what had been penned by S. Matthew, wishing at the same time to subjoin some additional few facts and circumstances which he had learned elsewhere.

S. Luke informs us that he was determined to write, because accounts were in circulation relative to the life and doctrines of Jesus Christ, differing from what they had received from the apostles; and that he gave his account with all exactitude, from the mouth of those who had been witnesses, and who were charged to deliver them to their disciples, thinking that he should do a service to the Church in writing faithfully, and in order, all that had passed from the beginning.—Lastly, the holy Fathers teach us that the heresy of Cerinthus, and that of the Nicolaites, who denied the Divinity of Jesus Christ, gave rise to the Gospel of S. John.

The *Acts of the Apostles* are a continuation of the Gospel of S. Luke, a narrative of what happened to the infant church of Jerusalem, from the ascension of Jesus Christ till the conversion of S. Paul; and of what happened to this great apostle, from his conversion till his first journey to Rome. S. Luke gives scarce any thing here, of which himself was not eye-witness, as the inseparable companion of the labours and preaching of the apostle.—S. Paul penned his *Epistles* according to the wants and occurrences of different churches, without any premeditated design of reducing to writing, or giving a body of the maxims and truths which he preached; although, by an effect of Divine Providence, he has drawn out for us very many excellent and most important instructions therein, which serve as a supplement to the holy Gospels.—In the same manner, the other apostles that have left us any instructions in writing, penned their epistles for the edification and instruction of those churches exclusively to which they were addressed. Well convinced, at the same time, that they would be communicated in process of time to all the other churches, through respect for whatever came from that pure source, and through the eagerness of the faithful to preserve such invaluable



monuments. S. John wrote his *Apocalypse*, or Book of Revelations, by the express order of Jesus Christ, who enjoined him to send the same to the seven churches of Asia Minor, whom he wished to make the depository of the revelations contained therein; and which relate, in great measure, to events that were to befall his church militant on earth, till its complete union with his church triumphant in heaven.

## CANON OF THE BOOKS OF THE NEW TESTAMENT.

BOTH in the Old and New Testament there are Books, the authenticity of which has never been disputed. There are others which, during a certain period, and in certain churches, have been questioned: but at this day there is not one in the canon that has not been acknowledged authentic by the greatest part of the ancient churches. In vain did the ancient heresiarchs attempt to corrupt the genuine text, or to forge false Gospels; they have never been able to corrupt the originals of the Catholic Churches: whilst the Books that have been corrupted, mutilated, changed, or invented by them, have all been despised or forgotten; have all been suppressed, proscribed, and condemned by the Catholic Church.

We cannot precisely tell the year in which the canon of the New Testament was formed; but we find it clearly marked as far back as the second age of the Church, though it was not universally received in its present form till after the fourth century. Eusebius, in his 3rd Book, and 24th chapter, on *Church History*, informs us, that the bishops of Asia presented to S. John the Gospels of the three evangelists, who had written before him, and which were then public and universally known. S. John approved of and received them; and to supply what was wanting in them, wrote his own, in which he mentions what Jesus Christ had done at the commencement of his preaching, and what had been omitted by the other evangelists. The first three Gospels we find cited in S. Clement's Epistle to the Corinthians, written previously to S. John's Gospel. S. Polycarp, in his Epistle to the Philippians, quotes five or six times the Gospels of S. Matthew and S. Luke, without naming them. S. Barnaby, in his Epistle, frequently quotes the four Gospels. S. Ignatius repeatedly cites them in his seven Epistles, and alludes to them, particularly to the Gospel of S. John.

S. Justin, the martyr, speaks expressly of the *Commentaries of the Apostles*, the name he gives to the Gospels, which, he says, were written by the apostles, or by their disciples. Tertullian appeals to the Gospel which from the beginning has been given by the apostles, and which is preserved as a sacred deposit in the apostolic churches. "If it be evident," says this author, "that that is truest which is first, and that that is first which was from the beginning; it is equally evident that that was delivered to us from the apostles, which has always been holden as most sacred in the apostolic churches."

We have here, then, from the end of the first, and from the beginning of the second age, and in the third, the canon of the four Gospels received, acknowledged, and authorized in the Church by the Apostles themselves; since S. John had seen the Gospels of S. Matthew, S. Mark, and S. Luke, and S. Paul usually cites the Gospel according to the text of S. Luke. This canon was made, not in a solemn assembly, not in a council, but by the consent of the churches, and by the judgment of the bishops, the major part of whom had seen and known the apostles and their disciples.

The Epistles of the apostles are not less authentic, and they were collected together about the same period as the four Gospels. S. Polycarp distinctly cites the Epistles of S. Paul, and those of S. Peter and S. John. He does not indeed quote the Epistle to the Hebrews, nor the Second of S. Peter, nor the Second and Third of S. John, because most probably they did not find a place in the earliest collections. S. Ignatius, in his Epistle to the Philadelphians, clearly marks the Gospels, the Apostles, and Prophets, as composing the whole code of Scripture. "Let us have recourse," says he, "to the gospel, as to the flesh of Jesus Christ, and to all his apostles, looking upon the epistles of these holy men as the ecclesiastical senate; let us also love and esteem the prophets," or the books of the Old Testament. Tertullian tells us, that in his time the originals of the Epistles were preserved.

## ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

THE original text of the Books of the New Testament, if we except the Gospel of S. Matthew, was Greek. The Gospel of S. Matthew was written originally in Hebrew, or in Syriac, which was the vulgar language at that period in Palestine, but was translated very early into Greek. The original text was in preservation at the time of S. Epiphanius and S. Jerom; but since that time has been entirely lost. The Greek translation is very ancient, the Latin version is scarcely less ancient, and very exact and faithful.

### *Different Versions of the Scriptures into English, with the Dates of the same.*

It will perhaps be acceptable to many to see a list of the early translations, with their dates. The first we find is by

James Coverdale,* in the year of our Lord . . . . .	1535
Thos. Matthew, . . . . .	1538
Richard Taverner, . . . . .	1539
Henry VIII.'s Bible, printed by Ed. Whitechurch and Rd. Grafton, . . . . .	1539
Ditto, second edition, revised and corrected by Cuthbert, bishop of Durham, and Nicholas, bishop of Rochester; printed by Grafton, . . . . .	1541

\* See Ward's Errata to Protestant Bibles, ed. 1737; also defence of same, by the Rev. J. L. 1811.—The Bibles quoted by Ward are, 1st, The translation begun by Tindal in 1526, and finished by Coverdale in 1535, as altered by Cranmer and the Genevan editors, of which an edition was given 1562. 2ndly, The two editions of 1577 and 1579, from the version called Bishop's Bible, which appeared in 1568; and lastly, the version now in use, called King James's Bible, first published in 1610. In this several of the former errors are corrected, but several still remain to be corrected. Ward very justly remarks, "the changes were made too late. The people were deceived by a vast number of corruptions in the sacred texts, during the reigns of Henry VIII., Edward VI., and Elizabeth, till they had in general renounced the ancient faith, and embraced the new system. And when this was effected, and the growing sect of Puritans began to turn these corruptions against you, particularly at the famous conference of Hampton Court, in the beginning of the first James's reign, at last you thought proper to correct them." See p. 17.—To mention some of the many variations still existing, compare the differences that are found in the Catholic and Protestant version with the Greek text and Latin Vulgate.

### IN S. MATTHEW.

Ch. iii. 2, and 8; xix. 11. In this latter text it is certainly of moment, to prove the possibility of leading a continent life, whether we translate it according to the Vulgate and Greek, *not all take this word*, or mistranslate it thus, "all men cannot receive this saying;" again, (1 Cor. vii. 9,) *if they do not contain*; "if they cannot contain."

### IN S. LUKE.

Ch. i. 6, and 28; iii. 8; and xviii. 42. *Thy faith hath made thee whole*, is translated, "thy faith hath saved thee," in favour of faith only. It was on the same ground, *do penance* is every where rendered, "repent ye;" but the judicious Mr. Bois, prebend of Ely, in his *Veteris Interpretis cum Beza*, commended



Edmund Beche's Bible, printed by John Daye,	1549
Ditto, second edition, by ditto,	1551
English Testament, printed at Geneva, by Conrad Badius	1557
Rheims Testament, by John Fogny; the fifth edition of this was given in folio and with cuts, anno 1738,	1582
Harrison's Bible, printed at London,	1562
Rouen Bible,	1566
Bishop's Bible, printed by Rd. Jugge,	1568
Ditto, edition by ditto,	1572-7-9
Geneva Bible, by Christ. Barker,	1578
Douay Bible, printed at Douay, by Laurence Kellem,	1609
King James's Bible, printed by Robt. Barker,	1610
Ditto, second edition, same date (it is not known which was first printed).	—

It is certain that no printed book, *with a date*, existed previously to the celebrated Psalter of 1457; the Bible by Fust and Gutenberg, but without date, was printed in 1450, a copy of which is in the Imperial Library at Paris, probably brought thither by the German librarian, who, for his knowledge of books, is a second Magliabechi. He not only possesses a schedule of the *Libri desiderati*, but also knows the exact place in each great library of Europe, where they are to be found.

### DR. WITHAM'S REMARKS TO THE READER.

A TRANSLATION of the New Testament into English, from the *ancient* Latin version, was made by some Catholic divines in the University of Douay two hundred and thirty years ago, and published by them at Rheims, anno 1582. By the date, that translation was before the amendments and corrections made, under Sixtus V. and Clement VIII., to reduce the Latin Vulgate to its former purity. Yet the differences betwixt that Douay translation and the present Latin Vulgate are so few and inconsiderable, that they must have followed a very correct Latin edition.

The authors of that translation are to be commended for their endeavours to give us a true and *literal translation*, not a *paraphrase*, as most of the French translations seem to be. This liberty of a paraphrase would indeed have rendered this laborious work much easier, but less exact, and with no small danger of mistaking and misrepresenting the true sense of the word of God. In this I have endeavoured to follow them.

They followed with a nice exactness the Latin text, which they undertook to translate, at the same time always consulting and comparing it with the Greek, as every accurate translator must do, not to mistake the true sense of the Latin text. They perhaps followed too scrupulously the Latin, even as to the placing of the words; but what chiefly makes that edition seem so obscure at present, and scarcely intelligible, is the difference of the English tongue as it was spoken at that time, and as it is now changed and refined: so that many words and expressions both in the translation and annotations, by length of time, are become obsolete and no longer in use.

It must needs be owned that many places in the Holy Scriptures are obscure, and hard to be understood: *δυσνόητα*, says S. Peter, 2 Ep. iii. 16. They must be obscure in a literal translation, as they are in the original. These places, as S. Peter there tells us, the unlearned, by their own false interpretations, turn and "wrest, as they do other Scriptures, to their own perdition." Nor yet is it lawful, even to prevent such fatal mistakes, to make any alterations or additions, that are not contained in the literal sense of the text. If the reader, in this edition, find sometimes a word or two in a different character, it is merely because, though they are not expressed in the very *letter* of the text, yet they seemed necessary to represent to the reader the true and literal sense and construction of such places, and so cannot be looked upon as any alteration or addition.

I am by no means for changing that simplicity of style, and that plain manner of relating and expressing these Divine truths, in which the sacred writers, inspired by the Holy Ghost, have delivered to us these oracles of the word of God. I am of the opinion of M. Godeau, the learned bishop of Vence, who would not in his paraphrase change *thou* into *you*, even when the words were addressed to God himself. He says, that to speak to God by *thou* and *thee*, is to pay greater honour and veneration to the grandeur and majesty of God. And yet it is certain, they sound more awkwardly in the French language than in English; for, hitherto, both Catholics and Protestants have used them in their English Scriptures and Prayer Books, though the French not so frequently: we have also another reason for retaining them in the Scripture; for the change of *thou* into *you*, would very often make the sentence of a doubtful signification, as I could show by many examples.

by Walton in his Polyglot, declares he would not have this common translation of *penitentiam agite* changed; and brings the words of Melancthon, "Let us not be ashamed of our mother-tongue; the Church is our mother, and so speaks the Church."

#### ACTS OF THE APOSTLES.

Ch. xiv. 22, *And when they had ordained to them priests*, is rendered, "and when they had ordained them elders in every church, and had prayed with fasting:" now it is evident that here are not meant elders as to years and age: and if they look to the derivation, priest and the French word *pretre* are derived from *presbyter*. See also ch. xv. and xvi.—Ch. xvii. 23, *And seeing your idols*, is rendered, "And behold your devotions."—Ch. xx. 28, *Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you "bishops" to "rule" the church of God*, is rendered, "overseers to feed the church."

#### S. PAUL'S EPISTLE TO THE ROMANS.

Ch. v. 6, *When as yet we were weak*, is rendered, "when we were yet without strength," taking away free-will.—Ch. xi. 4, for *Baal*, is given in italics, "the image" of Baal. Frequently the words idols and idolaters are changed into images and image-worshippers, to prove Catholics to be idolaters; also Acts xix. 35.

#### FIRST EPISTLE TO THE CORINTHIANS.

Ch. i. 10, *No schisms among you*: Prot. "no divisions."—Ch. ix. 5, *To carry about a woman, a sister*: Prot. "to lead about a woman, a wife;" to show that S. Paul was married. The contrary is clear from ch. vii. 7, 8.—Ch. xi. 27, *Whosoever shall eat this bread, or drink, etc.*, thus, "shall eat and drink."—Ch. xv. 10, *The grace of God with me*: Prot. "The grace of God which was with me:" thus they would have it seem that the apostle did nothing at all, but was moved as a thing without life or will, and taking away free co-operation with Divine grace.

#### EPISTLE TO THE PHILIPPIANS.

Ch. ii. 25, and iv. 3, *My sincere companion*. Prot. "true yoke-fellow," as if S. Paul had written this to his wife.

#### EPISTLE TO THE COLOSSIANS.

Ch. i. 12, *Worthy to be partakers*, thus, "meet to be partakers," against meritorious works.

#### TWO EPISTLES TO TIMOTHY.

1st Ep. iv. 14, and 2d Ep. i. 6, *Stir up the grace of God which is in thee by the imposition of my hands*, thus, "the gift of God," lest holy orders should be proved a sacrament.—The word *catholic*, at the head of the Epistles of S. James and of S. Peter, is converted into "general." Sir Thos. More has a long dissertation against his contemporary, Tindal, for substituting *congregation* for *church*. And here we must remark, that the Latin version was in general *used* long before any reform in the doctrines of the Church was thought of; of course it is not open to the same objections with all subsequent translations.



I have also retained such phrases, and ways of speaking, which may be called either *Hebraisms* or *Grecisms*, as taken from the *idioms* of those languages, but yet may be well enough understood in English. Nor did I think it necessary to change many words and expressions which, though coming from Hebrew and Greek derivations, are sufficiently understood by a long ecclesiastical use and custom, at least by those who are acquainted with the style of the sacred writers.

But notwithstanding the obscurity in the Holy Scriptures, and the simplicity and plainness of the style and phraseology, these sacred penmen are falsely accused of *barbarisms* and *solecisms* in many places in the Greek: and though they have sometimes neglected the ordinary rules of grammar (which the Latin interpreter has also done), yet in them we may discover not only more sublime thoughts, but even a true, natural, and solid eloquence, far surpassing the studied and artificial rhetoric of the most celebrated profane classics. Of this see the judicious critic, and eloquent Dr. Blackwall, in his book entitled, *The Sacred Classics Defended*, etc. An. 1728.

I know English Protestants are apt to blame us for translating from the Latin Vulgate rather than from the Greek. Is not the Greek, say they, the *fountain*? Were not the *originals* of all, or almost all, the New Testament, written in Greek? They were so. But then we desire first to know where they, or we, may find this Greek fountain pure, clear, and unmixed, as it was in the beginning? where we may be able to meet with those originals, or *αὐτογραφα*, written by those divinely inspired authors? It is certain they are not now extant, nor have been seen or heard of for many ages.

But they will tell us, though the originals be lost, we may meet with many copies, and Greek MSS., some of them, perhaps, written a thousand years ago, as the most learned critics conjecture. We must desire of them, secondly, to know whether any one of these MS. copies agree in all, or almost all, places one with another, or with the Greek Testaments printed from them, and from which the Protestants have made their translations into vulgar tongues? It is evident to a demonstration, that no such authentic MSS. can be found.

The immense labours, and almost incredible pains, which many Protestants, as well as divers Catholics, have taken, for two hundred and eighty years, to turn over, read, and compare the best and most ancient MSS. in all the most famous libraries in the world, have made it evident to all mankind in how many thousand places they differ one from another.

The Greek edition of the New Testament, printed at Oxford, E. Theatro Sheldoniano, An. 1675, has given us out of divers MSS. about twelve or thirteen thousand *different readings*, as they have been numbered by a Protestant\* author, G. D. T., who published a neat edition of the New Testament at Amsterdam, Ex Officina Westeniana, An. 1711. And when in his Prolegom. he gives us an account of the indefatigable labours of the learned Dr. Mills, he tells us, that out of about 120 MSS. he published An. 1707 about thirty thousand different readings; and moreover, that the said Dr. Mills, in his Prolegom. owns that he looks upon above two thousand of these to be the true and genuine readings, according to which all printed copies ought to be corrected, and the present readings cast out, which, says he, would occasion no small changes in our books.

This said critic, in the same place, blames Dr. Mills for not attending to the consequences and advantages which, he apprehends, the Papists may pretend to draw from thence, who always cry the fountains are corrupted; 2ndly, the Socinians; 3rdly, the Atheists, and all they who make a jest of all revealed religion.

I am sorry to find any of our adversaries so ill-natured, and so unjust to us, as to join us in such ill company as that of Socinians, Deists, Atheists, etc. We detest not only their errors, but also the consequences which they bring against the authority of the Holy Scriptures, from the different readings, either in the Greek or Latin MSS. and copies, of which I may say, with a Protestant critic, that they seem *more for pomp† and show than for use and profit*; a great number, especially of Dr. Mills's, being frivolous, and of no moment, like those of Mr. James, in his book, to which he thought fit to give the title of *Bellum Papale*, setting forth those small differences betwixt the amendments of Sixtus V. and Clement VIII.

It is true, the Catholics, from such a multitude of differences, even in the most ancient MSS. now extant (which, as M. Simon shows, differ as much one from another, and from the printed Greek copies, as those of a later date), may draw these inferences:

I. That the Protestants set too great a value, and lay too great stress, upon the Greek text, such as it now is, from which they have made so many different translations into vulgar languages; so that even Luther,‡ Calvin, Beza, and King James I., when he ordered a new translation, made loud and just complaints, that by them was shamefully corrupted the purity of the word of God. For, as S. Jerom § said, *that which varies cannot be true*; especially, when it must remain doubtful which readings ought to be preferred, and when every translator follows and sets down that reading which, in his private opinion, he judges best, or rather which agrees best with the principles of his sect; by which liberty, says Dr. Walton,|| in his Proleg., they have often followed *Lesbiam regulam*; that is, by endeavouring to make the word of God conformable to their creed, not their creed to the word of God.

II. From such a multitude of various readings, and differences in all these MSS., it must needs follow that the Greek fountain has not run clear and unmixed for many ages.

III. For the same reason, the present Greek text cannot be accounted *authentic* in such a manner as they would have people to believe. By an *authentic* writing, deed, or testament, is often understood the very original itself, written, made, or signed by the author of it. No Greek MS., nor any part of the New Testament, can now be called authentic in this sense. A writing may be also esteemed authentic in a less degree, when, though it be not the original itself, it can at least be proved to be a copy agreeing exactly, and word for word, with that writing that was the original: this again cannot be pretended of the Greek MSS. now extant because of such a number of differences, even in the most ancient copies that can be met with. The Protestants, therefore, must needs allow that writings, in a true sense, may be looked upon as *authentic*, when there are sufficient grounds and authority to believe, and to be convinced, that notwithstanding many small changes which have happened in seventeen or eighteen hundred years, they still contain, in all things of moment, the sense of the originals; so that whether they be copies in the same primitive language, or were faithfully translated, credit may be given to them as to the originals. Can our adversaries show any other sense in which the present Greek can be called authentic?

They need not, therefore, quarrel with the Decree of the Council of Trent (Sess. 4), which, without deciding anything concerning the Hebrew or Greek Scriptures, and without denying them to be *authentic*, declared the Latin Vulgate to be received, and made use of as authentic, ordering a correct edition of it to be published, and to be preferred before all other Latin translations and

\* Ne posset ingens ista farrago præjudicare atque obesse Testamento . . . Pontificii ubique corruptos esse fontes clamant; Sociniani Christum et Spiritum Sanctum et Novo Testamento erasum et eliminatum vellunt; athei et irrisores totum deletum desiderant; quique cuncti ex tanta multitudine lectionum contra sacratissimum codicem argumenta mutuari possunt, et sæpius mutuati sunt, et adhuc mutantur. In the preface, p. 26.

† In pompam magis quam in usum. Dr. Mills in Proleg. p. 137.

‡ See Simon in his Critiques on the New Testam. c. ult., citing the words of Grotius, Lutherus dixit per tot versiones incertiores fieri lectores quam antea fuerunt. Lez vero tot esse interpretes, qui non tam convertunt quam pervertunt: ut, nisi audaciæ eorum occurratur futurum sit inter paucos annos, ut ipsarum quoque rerum possessionem depellamur. See Simon on the New Testam. c. 24.

§ S. Hieron. Præfat. in Evang., verum non esse quod variat.

|| Walton Proleg. 6. p. 37, pro norma fidei *Lesbiam regulam* haberemus, nec jam verbum Dei ultra esset, sed aliorum qui hoc sibi temerè promittunt.



editions. And that this is the true sense of that Decree, see Pallavicina, who wrote the History of the Council, Salmeron, who was there present, Bellarmine, and divers other learned Catholic writers, cited for this purpose by Dr. Walton in his 10th Prolegomena. The same Catholic writers allow, and teach that recourse may be had, even to the present Hebrew and Greek, to find, and prove the true sense of the Scriptures. See Bellarm. l. 2, de Verbo Dei, c. 11.

But the Protestants will still pretend that translations of the New Testament ought rather to be made from the Greek, being the language in which it was written, and therefore the Greek must certainly have more of the original than translations into Latin, Syriac, etc.\* Yet this only shows that the Greek MSS. and copies, as we have them at present, have indeed more of the original, *as to words*, but does not prove that they have more of the original, *as to the true sense*, than a faithful and exact translation, taken from the originals soon after they were written, if such a translation hath been always kept with equal or with greater care. For it is certain that many times one word, or one letter, added or omitted, quite changeth the sense of a whole sentence; and such changes, when they come to be very numerous, alter the sense of a large writing or book. This may happen to any book, to any deed, to any last will and testament, of which a number of copies have been taken, though in the same language. Put the case, that when S. Jerom undertook a new translation into Latin of the Old Testament, he could meet with no Hebrew text but what was full of faults and changes, and that the Greek version of the Sept. had been faithfully translated, and more carefully preserved, it is certain that though he might still find in the Hebrew more of the original *as to the very words*, yet not more of the true sense. Many who opposed S. Jerom's new translation from the Hebrew, and were for sticking to the former version taken from the Sept., judged this to be the very case; especially, finding that Christ himself, and his apostles, cited the places of the Scriptures as they were in the Sept.

To apply this to the question we are about, and give reasons for translating from the Latin Vulgate: It is not to be doubted but that a Latin translation of all the New Testament was made, either in the apostles' time, or very soon after. No doubt but this translation was not only read by particulars, but in all churches and meetings where the Latin tongue was spoken. It is this translation that S. Jerom and S. Aug. sometimes called *vetus*, and *communis*, sometimes *vulgata*, and *Itala*, or *Italica*. And S. Aug., speaking of the Latin versions, of which there had been very many before his time, says, *Itala cæteris præferatur*. l. 2, de Doct. Christ. c. 15.

This common and Vulgate edition S. Jerom corrected, by order of Pope Damasus, from the Greek MSS., which doubtless were not so different as those now to be met with in our days; yet he tells us what caution he used in correcting it, only from the best MSS., and such as seemed *true* ones. This Latin Vulgate, with S. Jerom's amendments, was much approved by the learned men; yet it was not generally used in the churches till two hundred years after; they still retained in their public Liturgy, and read in their Church meetings, the *common ancient Vulgate*, and then by degrees S. Jerom's corrections were received, at least for the most part, though in some places the New Testament was still retained, according to that *ancient* and *common Italica*.

The learned Cassiodorus, in the 6th age, took great pains to have the Scriptures corrected from the faults that had happened by the ignorance or negligence of transcribers, and placed MSS. as correct as possible, both of the ancient Vulgate and with S. Jerom's amendments, in his library.

The emperor Charles the Great, who was both learned himself and a great encourager of learning, employed Alcuin, and divers learned men to correct those frequent faults, which by such a multitude of written copies, were found in the Latin Scriptures. He tells us he corrected in this manner all the Books† of the Old and New Testament.

The Latin writers and interpreters in every age, and also the scholastics from the 12th and 13th century, have much contributed to make us able to discern the true readings from the changes and faults of transcribers, before printing was invented.

The learned men in most universities, and in all parts of the Western Church, were consulted, who having compared the Latin with the Greek copies, sent their remarks to Rome, where, after examining and advising with men that were judged the most capable in this kind of learning, were published the correct editions of the Latin Vulgate, by Sixtus V. and Clement VIII. Can it be said that greater care, or equal care, has been taken as to any edition of the Greek Testament?

It may be also observed, that neither S. Jerom, nor any of the Fathers, thought it convenient to make new translations from the Greek MSS. They contented themselves to correct those faults which inevitably happened in the MS. copies. They had a due veneration for that version which had been made use of from the beginning of the Christian religion in all the Latin churches. Erasmus was the first who undertook a new translation from the printed Greek, published by Cardinal Ximenes, and by Robert Stephens. Beza blames Erasmus for abandoning in many places the Latin Vulgate, which, says he, is more conformable to many Greek MSS. which Erasmus wanted. The learned Protestant, Mr. Bois,‡ prebend of Ely, at the request of Launcelot, bishop of Winchester, in his book entitled *Veteris Interpretis cum Beza aliisque recentioribus, Collatio*, commended by Dr. Walton, defends the old Latin translation, where it was changed by Beza and others. See what he says on the 4th chapter of S. Matt. p. 5. And what heavy complaints the author of the preface makes, not only of new readings, but of all kind of novelties in matters of religion, introduced without necessity.

Dr. Walton,§ in his Proleg., and other learned Protestants, own that the Latin Vulgate ought to be held in great esteem, and that it ought not to be changed by any private persons, having been authorized and used in the Church for so many ages; especially, saith Walton, since it belongs to the Church to judge of the sense of the Scriptures, and to recommend this sacred *Depositum* to the faithful. The Church, in a General Council, has declared the ancient Latin Vulgate authentic; but we do not find any Greek copy or edition, such as we can meet with at present, recommended to us by the Church.

As to the annotations in this edition, I have not followed those in the Rheims Testament. They chiefly insisted on the controversies occasioned by the late changes of religion in England. I have made it my endeavour to expound also the literal sense. I am persuaded that, aiming at brevity, these notes may seem obscure to those who have not read any other commentary; but I hope they may be useful, both for the preventing of false interpretations, and for a more easy understanding of the word of God,

\* The question is not, says a learned prelate, between a version and an original in ordinary circumstances. But here is a version partly made and partly corrected by the first biblical scholar, and one of the greatest and most holy men who ever lived, S. Jerom. He corrected the old Latin version of the New Testament from the Greek, and translated the Old from the Hebrew, in consequence of an order from Pope Damasus, under the eye of the great S. Augustin, and of that constellation of illustrious Doctors, who adorned the Church at the commencement of the fifth century. A version which was made when the best and purest copies of the Hebrew, Chaldaic, Greek, and Latin, together with the Polyglots of Origen, etc., were in existence; a version, which has been constantly in the hands of the Western Church in all its extent during fifteen centuries, and which in the mean while has been transcribed a million of times. Hence no material error could creep into the whole, or even into any comparatively great number of copies. On the other hand, the Hebrew and Greek originals having been, during many ages, chiefly in the hands of wandering Jews, and divided, oppressed Asiatics, the Church cannot answer for what changes they may have undergone. Hence the Church recommends to her children the Latin Vulgate, but says nothing of the other texts.

† Universos ad amussim correximus. See Simon on the New Testam. c. 9.

‡ Nova nunc spiramus, suspiramusque omnia, nova lumina, Angliam novam, novum. . . . Evangelium, ac si abjuratis Orthodoxorum partibus, in Castra concesseramus Novati, Novatoresque rectius audiremus, quam reformati—Davidicos numeros, vernaculo sermone nostro, rythmis, pessimis, sensu pejori redditos, etc.

§ Magni faciendam. Non sollicitandam a privatis



especially in the Epistles of S. Paul. I am not conscious to myself that I have omitted to examine the greatest difficulties, nor those passages that have been perverted by false expositions: nor yet have I used any harsh language, or reflections on those who have fallen into the greatest errors and mistakes. I have always been mindful of that excellent admonition of the apostle to his disciple, S. Timothy, as spoken to every minister of the gospel: *Be mild even towards all men . . . patient, admonishing with modesty those who resist the truth*, in hopes that God will at some time give them repentance to know, and acknowledge the truth, 2 Tim. ii. 24. If I have not been acquainted with the Scriptures from my very infancy, as S. Paul witnesseth of the same S. Timothy, my inclinations, at least, led me very early to take the greatest delight in searching the sense of the Holy Scriptures, the commentaries, and interpretations of the ancient Fathers, especially on the New Testament, in their own works, and language they wrote; in citing of which, I have never trusted any eyes but my own, which I soon found very necessary; not omitting, at the same time, what I could learn from later authors and critics.

But as I am conscious to myself, so I freely own to the public, that I do not look upon myself sufficiently qualified to make a new translation, which therefore I have not pretended to. I am far from being so perfect in the Greek as I could wish, and of Hebrew I know nothing. I have consulted, on the most difficult places, those whom I thought were best able to assist me. I have been always cautious not to expound the Scriptures by my own private judgment, not to follow a blind guide, nor to split upon the same dangerous rock as all heretics have done, rashly *wresting the Scriptures to their own perdition*, 2 Pet. iii. 16. I submit all to the judgment of the Church, and of the head of the Church, the successor of S. Peter, to those pastors and bishops whom Christ left to govern his church, with whom he promised *to remain to the end of the world*. Matt. xxviii. 20.

I shall only add, that I have not published this translation and notes, that every one, though never so ignorant, might read and put his own construction on the sense of these sacred writings. The dangerous and pernicious consequences of reading Scriptures without humility, and an entire submission to the Church, I have elsewhere taken notice of. I beg leave to conclude with this charitable advice, that whosoever takes the Holy Scriptures in hand to read them, first make this, or the like prayer, to the Father of Lights.

*A Prayer before the Reading of any Part of the Holy Scriptures.*

COME, O Holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy Divine love.

LET US PRAY.

O GOD, who by the inspiration of the Holy Ghost, didst instruct the hearts of thy faithful servants; grant us in the same Spirit, to discern what is right, and enjoy his comfort for ever: Through our Lord Jesus Christ, who liveth and reigneth one God, with thee and the same Spirit, world without end. Amen.

## ON READING THE HOLY SCRIPTURES.

THE Catholic Church earnestly wishes that the truths and maxims of God's word may be deeply impressed on the minds of all her children, says a learned prelate; and she requires of all her pastors, from the highest to the lowest, as the most important of all their duties, to be unremittingly assiduous in inculcating this word to the young and ignorant. To qualify themselves for fulfilling this obligation, she enjoins all her pastors constantly to read and study the Holy Scriptures, which she has the merit of having preserved inviolate, during the many centuries that have elapsed since their delivery.—With respect to the laity, she never interdicted the Bible to them, as Protestants suppose; but, at a time when coblers and tailors were insulting heaven with their blasphemies, and convulsing the earth with their seditions, all grounded on the misinterpretations of the Bible, she enjoined that such as took this mysterious book in hand, should have received a tincture of learning, so as to be able to read it in one or other of the learned languages; unless their respective pastors should judge from their good sense and good dispositions, that they would derive no mischief from reading it in the vulgar tongue. *Reg. 4. Ind. Trid.* At present the Catholic prelates do not think it necessary to enforce even this restriction, and accordingly Catholic versions are to be found in folio, quarto, and octavo, with the entire approbation of those prelates.

One restriction is necessary still; not to give to the Divine word any other sense than what the universal Church has always given. Hence the sayings—*Nil nisi quod traditum est. Quod ubique, quod semper, quod ab omnibus.* From the old Church we receive the Bible, and with it the genuine sense, or interpretation of the Bible. For want of an infallible tribunal, which Catholics acknowledge as always existing, and of Divine origin, all that dissent from this Church must necessarily harbour doubts as to the real sense of the sacred writings. Hence a modern writer presumes to offer canons or rules of his own, for the better interpretation of the Scriptures; because, as he says, whilst “Christians of almost every denomination profess to adopt the same Scriptures as the rule of faith and practice, they yet draw, or seem to draw, from them conclusions widely different. Many causes, doubtless, contribute to this effect; and none, perhaps, more than that corruption of our nature, which blinds the understanding, which in one man exalts itself against the humbling truths of the gospel, and in another refuses obedience to its self-denying precepts. Still we find differences of opinion, which exist between those who appear to believe with sincerity, and to study with candour, the revealed will of God; differences which are, I think, to be traced in a considerable degree to a wrong method of interpreting the sacred writings.”

This reasoning evidently shows the necessity of a visible and fixed authority. Hence the amiable Fenelon, in his argument with Ramsay, says: “The Christian Church, without such a fixed and visible authority, would be like a republic to which wise laws had been given, but without magistrates to look to their execution. What a source of confusion this! Each individual, with the book of laws in his hand, would dispute about their meaning. The sacred oracles, in that case, would serve only to feed our vain curiosity, to increase our pride and presumption, and to make us more tenacious of our own opinions. There would indeed be but one original text, but as many different manners of explaining it as there are men. Divisions and subdivisions would multiply without end, and without remedy. Can we think that our Sovereign Lawgiver has not provided better for the peace of his republic, and for the preservation of his law?”

“If there be no infallible authority, which may say to us all, *this is the true meaning of the Holy Scripture*: how can we expect that illiterate peasants, or simple mechanics, should engage in a discussion wherein the learned themselves cannot agree? God would have been wanting to the necessities of almost all men, if, when he gave them a written law, he had not at the same time provided them a sure interpreter, to spare them the necessity of research, of which they are utterly incapable. Every man of common understanding has need of nothing more than a sincere sense of his ignorance, to see the absurdities of the sects, who build their separation from the Catholic Church upon the privilege of deciding on matters far above their comprehension. Ought we then to hearken to the new reformers, who require what is impossible; or to the ancient Church, which provides for the weakness of our nature?” If we listen to the former, we should soon be found to resemble those men of latter days, whom S. Paul tells us to avoid; *ever learning, and never attaining to the knowledge of truth* (2 Tim. iii. 7); because they trust to their own lights, and not to the visible authority appointed by Jesus Christ. How evident does all this speak for itself, when we behold a Voltaire extracting mental poison from the Song of Solomon: or, another Cromwell reading to a ruthless soldiery God's ordinances con-



cerning the smiting of the Ammonites and Chanaanites, in order to induce them to kill every Catholic, man, woman, and child; or the fanatic, maintaining from the Revelations, that no king is to be obeyed but King Jesus; or, finally, when we hear those dangerous comments of our modern Moravian and Antinomian Methodists on S. Paul's Epistles, importing, that they being made free by Jesus Christ, are not subject to any law either of God or man. Surely in such cases, it would be advisable, if possible, to withdraw the Bible from every such profaner of it; and instead of it, to put into his hands the Catechism, in which he would find the bread of God's word, broken and prepared for his weak digestion, by those prelates to whom this duty particularly belongs. This the Protestant owns when he finds the Socinian abusing private interpretation, by repeatedly citing and expounding the sacred text against the Divinity of Jesus Christ, and the Presbyterian against Episcopacy.

So direful are the effects of the very best things when abused, that Fenelon, in his long and instructive answer to the bishop of Arras, on the *promiscuous uses of Scripture*, which occurs in his *spiritual works*, (vol. iv., page 228, ed. 1767,) says, "that he has not unfrequently found the greatest difficulty imaginable, in rectifying erroneous notions, conceived by an improper and ill-digested perusal of the Holy Scriptures."—He shows the wisdom of the Jews, in portioning out parts of the sacred writings according to the abilities and discretion of the reader. The beginning of the Book of Genesis, certain parts of the prophet Ezechiel, and the Song of Solomon, were not allowed to be read by any persons under 30 years of age. S. Jerom acted in the same manner with regard to young Læta, page 232. The good archbishop then shows that, if in the early ages this precaution was necessary, it is infinitely more so in ours, (p. 270,) when pastors have lost so much of their authority, and laics can set themselves up for judges; when persons read more through a spirit of curiosity than of edification, more like proud dogmatizing philosophers than meek and humble disciples. . . . "Christians," concludes this great light and ornament of France, p. 272, "ought to be first taught the *spirit* of the Scriptures, before they be permitted to read the *letter* of the Scriptures. These should only be placed in the hands of simple, docile, and humble souls, who are willing to feast upon them in silence, and not to argue, cavil, and dispute about them; who receive them from the holy Catholic Church, and only wish to find the true and genuine sense, as expounded by this infallible Church, which Jesus Christ commands us to hear."

We must, says Fenelon to Ramsay, submit to this Church, or reject the Bible as a fiction. The prelate tells him to consult the sacred writings, to examine the extent of the promises made by Jesus Christ to the Church and her pastors, the depository of his ordinances: "Whatsoever ye shall bind on earth, shall be bound also in heaven: that he will be with her till the end of the world; that the gates of hell shall not prevail against her; that she is the pillar and ground of truth;" and to her pastors he says, "He who heareth you, heareth me: and he who despiseth you, despiseth me." "You cannot," says the archbishop, "evade the force of these expressions by any comments; you have no remedy but in rejecting the authority both of the Lawgiver and of his law."

## SCRIPTURE ALONE CANNOT BE THE WHOLE RULE OF FAITH AND LIFE.

The learned Walton (*Prolegom.* c. iv. 56) asserts, what every one versed in antiquity must allow, that "some parts of the New Testament were doubted of for some ages, till at length, by consent of the whole Church, all the books, as they are read at present, were received and approved." Here then we see that, for a chief proof of the inspiration, authenticity, and due rendering of the word of God, we are referred to the general consent of Christians; therefore Scripture, though the rule of faith and life, cannot be the *whole rule*; since from Scripture alone, an exact canon of the sacred books cannot by human art be learned.—When we have, by a common consent, come to an understanding of what is Scripture, and what is not, even then, in which book of Scripture do we read a full and fair account of infant baptism, or of the obligation of keeping holy the Sunday? But in vain shall we seek in particular parts of Scripture what is not to be found in the whole Bible. In the Divine law, like the law of the land, there is the *lex scripta* and *lex non scripta*. Blackstone's Commentaries, vol. i. sect. 3.—*Apostolical traditions* are one part of the rule of faith and life. The apostles received it in commission from their Divine Master, "to preach the gospel to every living creature, and to teach whatever he had commanded them;" and we must suppose that such of the apostles as never committed their instructions to paper, complied with the full import of their commission. S. Paul exhorts the Thessalonians to hold fast the traditions he had taught them, whether by word or writing, 2 Thess. ii. 15. And he gives this rule to Timothy, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who may be able to teach others also," 2 Tim. ii. 2.—The Church was Christian before the New Testament was written. See Rom. i. 7, 8; 1 Cor. i. 2; 1 Pet. i. 2, 3; Luke i. 4. And at this day, most persons settle their notions on religious subjects in an early period of life, either before they read the Scriptures, or before they are capable of collecting the system of Christianity from Scripture alone. And though a great deal is said of private spirit and gospel liberty of receiving and interpreting the Scripture according to each one's private opinion, the many canons, articles, and restraining constitutions, are a standing demonstration of the necessity of an authoritative interpreter of this rule of faith and life. The Catholic, then, convinced from S. Peter, that "no prophecy of Scripture is made by private interpretation," (2 Pet. i. 19, 20,) and that in the Epistles of S. Paul there "are some things hard to be understood, which the unlearned and unstable wrest," as they do "also the other Scriptures, to their own perdition," (2 Pet. iii. 17,) feels happy in being called upon by God to submit all to the existing infallible tribunal, not because the obvious text is contrary to his tenets, and favourable to his adversaries, (for the obvious sense of the words, "this is my body," and the promise, "my flesh is meat indeed;" and again, "hear the Church; if you will not hear the Church, you shall be to me as a heathen or publican," etc., etc., is certainly conformable to the Catholic tenets,) but because, in submitting his weak judgment to the infallible authority of the Church, which God has promised to direct into all truth, and to protect against all the powers of earth and hell, his mind enjoys peace and security, which are no where else to be found or enjoyed. Again, if, for argument sake, we omit the solemn promises Jesus Christ has made to his Church of infallibility and indefectibility, will not common sense and common prudence tell us, that it is far safer to explain the Scripture in the sense in which it is at present understood by a vast majority of Christians, and in which, for many hundred years, it was universally understood, than to receive the private interpretation of a comparatively small number of dissenters; which, being founded on what is called evangelical liberty, and private spirit, the constant sources of disunion, can afford very little peace of mind or conscience. Hence both reason and religion satisfy the Catholic, that, if he is to receive from the Catholic Church the canon and letter of the Scriptures, as handed down from the primitive ages, so is he to receive from the same authority the once universally received interpretation of the text. It is by obedience to this holy Catholic Church, which the apostles in their creed command us to believe; a Church fallible of itself, but infallible by virtue of the promises of Jesus Christ, that we are to be no more "tossed to and fro, and carried about by every wind of doctrine," Eph. iv. 11, 16. This is the *highway* wherein the way-faring men, though fools, shall not err. Isa. xxxv. 8. This is that way of which S. Jerom, in his *comments* on the fifth and sixth chapters of S. Matthew, says, "Si a recta via paululum declinaveris, non interest, utrum ad dexteram vadas, an ad sinistram, cum verum iter amiseris:" "If you decline ever so little from the true way, it is of no consequence whether you take to the right or to the left hand, since you lose the true road." Hence the holy Catholic Church has, in every age, branded those persons with the stigma of *heretics*, who, like Luther and Calvin, have obstinately defended their own private and individual sentiments in opposition to her solemn decision.



*The following most excellent PRAYERS are recommended to the frequent repetition of persons of all denominations and sects whatsoever, who, in sincerity of heart, wish to arrive at the knowledge of the ONE, ONLY, TRUE AND SAVING FAITH, "without which it is impossible to please God," and consequently obtain eternal happiness.*

I. O Lord, I humbly beseech thee to teach me thy true religion, that leads to everlasting happiness, through Jesus Christ thy Son, our Lord. Amen.

II. O Lord, I humbly beseech thee to guide me to that form of religion which is most pleasing to thee for me to follow upon earth, in order to fulfil thy will here, and obtain everlasting happiness hereafter, in the name of Jesus Christ thy Son. Amen.

III. Almighty and eternal God, Father of mercies, Saviour of mankind, I humbly entreat thee, by thy sovereign goodness, to enlighten my mind and touch my heart, that by true faith, hope and charity, I may live and die in the true religion of Jesus Christ. I am sure, that as there is but one true God, so there can be but one faith, one religion, one way of salvation, and that every other which is opposite to this, can only lead to endless misery. It is this faith, O my God! which I earnestly desire to embrace, in order to save my soul. I protest, therefore, before thy Divine attributes, that I will follow that religion which thou shalt show me to be true; and that I will abandon, at whatever cost, that in which I shall discover error and falsehood: I do not deserve, it is true, this favour, on account of my sins, for which I have a profound sorrow, because they offend a God so good, so great, so holy, and worthy of my love; but what I do not deserve, I hope to obtain from thy infinite mercy, and I conjure thee to grant, through the merits of the precious blood which was shed for us poor sinners, by thy only begotten Son, Jesus Christ. Amen.

## FOUR EVANGELISTS.

It was the will of Jesus Christ that the history of his life, and the abridgment of the instructions he gave to men, should be transmitted down to us by four different Evangelists, who are like four witnesses; two of whom depose to what they have *seen*, S. Matthew and S. John; the other two depose to what they have *learned and heard*, S. Mark and S. Luke. All the four follow the impulse of the Spirit, which enables them to discern the truth to which they bear witness, and which furnishes them with the expressions and with the facts which they are appointed to record. They wrote at different periods, and in different places; and it seems to have been the wise design of an all-protecting Providence, that they should not follow the same order in their narratives, nor exactly the same expressions. This apparent disagreement obviates the objection of collusion, which in other circumstances would undoubtedly have been urged by unbelievers, to destroy or weaken the authority of the writers. The most learned men have spent great part of their lives in studying the spirit and letter of this Divine book; they have composed *harmonies*, in which they show that every real difficulty and apparent contradiction, which surprises the smatterer in biblical knowledge, and seems to weaken and almost stagger his faith in the inspiration of the Holy Scriptures, to the man who unites in himself humility, piety, and erudition, is easily and satisfactorily reconcilable. We shall, in the notes upon the text, give some of these difficulties, with their solutions. It is for the reader to judge of the execution of the work, but it is for God to give his blessing to the performance, that it may produce the desired and expected fruit; for neither he who planteth, nor he who watereth, is anything; it is God only who can give the increase. Let every one, then, that takes up these sacred oracles, which contain "the words of eternal life," look up to heaven for light and grace, that he may not only read but understand, and may be enabled from above to practice in himself what he is taught therein. Let him first endeavour to correct the corruption of his nature, which blinds the understanding, exalts itself against the humbling truths of the gospel, and refuses obedience to its self-denying precepts, which can only be effected by a sincere and feeling conviction of our own nothingness, and by prayer made with humility, confidence, and perseverance; and he will soon discover that faith is essentially necessary to please God; that this faith is but one, as God is but one (Eph. iv. 4, 5); and that faith, which does not show itself by good works, is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, which are certainly availing in virtue of their being united to and sanctified by the infinite merits of Jesus Christ, but of the Mosaic law, on which the self-conceited Jews laid such great stress, as necessary to, and efficient of, eternal salvation.

## THE SUM OF THE NEW TESTAMENT.

"THAT which was the sum of the Old Testament, viz. *Christ and his Church*, as S. Aug. affirms, (de Cat. Rudibus, c. 3, 4,) the very same is the sum of the New Testament also." Again, in his work upon Exodus, he says, "In the Old Testament there is the occultation of the New; and in the New, the manifestation of the Old."—"In the Old doth the New lie hidden; and in the New doth the Old lie open. Hence our Saviour declared, 'I am not come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For, amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law till all be fulfilled.'" B. Huetius draws up the sum of his evangelical demonstration, in a series of connected propositions, each of which he proves most satisfactorily to every rational inquirer after truth, thus: The books of the Old and New Testament were written at the period and by the persons to whom they are attributed. Hence it follows, that the whole history of Jesus of Nazareth was foretold long before in the Old than it happened in the New Testament. This, then, being ceded, that the books of the Old and New Testament were written at the period and by the persons to whom they are attributed, and that the prophecies of Jesus of Nazareth in the Old Testament were realized in the New, the consequence is, that the books of the New and of the Old Testament are true. Now, if the prophecies of the Old Testament relative to Jesus of Nazareth are completed in the New, and the books of both the Old and New Testaments are true, it follows that Jesus of Nazareth is the Messiah. Again, if this be allowed, it must certainly be allowed that the Christian religion is true. If this be true, all others must be false: "If an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema," Ep. ad. Gal. i. 8.—The learned author brings together, to perfect his historic demonstration, such a group of events, of prophecies, of figures; a picture of connexions so multiplied and so self-evident; in a word, a whole so perfectly connected in all its parts, that the demonstration is complete of itself, without passing through the trammels of syllogistic forms and figures.

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*The additional Notes, in this edition of the New Testament, will be marked with the letter A. Such as are taken from various Interpreters and Commentators, will be marked as in the Old Testament. B. Bristow, C. Calmet, Ch. Challoner, D. Du Hamel, E. Estius, J. Fansenius, M. Menochius, Po. Polus, P. Pastorini, T. Tirinus, V. Bible de Vence, W. Worthington, Wi. Witham.—The names of other authors, who may be occasionally consulted, will be given at full length.*



# THE HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO

## S. MATTHEW.

This and other titles, with the names of those that wrote the Gospels, are not the words of the Evangelists themselves. The Scripture itself nowhere teacheth us which books or writings are to be received as true and canonical Scriptures. It is only by the channel of *unwritten traditions*, and by the testimony and authority of the Catholic Church, that we know and believe that this Gospel, for example, of S. Matthew, with all contained in it, and that the other books and parts of the Old or New Testament, are of Divine authority, or written by Divine inspiration; which made S. Augustine say, *I should not believe the gospel, were I not moved thereunto by the authority of the Catholic Church; Ego Evangelio non crederem, nisi me Ecclesie Catholicae commoveret auctoritas. Lib. cont. Epist. Manichæi, quam vocant fundamenti. Tom. viii. c. 5. p. 154. A. Ed. Ben. Wi.*

S. MATTHEW, author of the Gospel that we have under his name, was a Galilean, the son of Alpheus, a Jew, and a tax-gatherer, and was known also by the name of Levi. His vocation happened in the second year of the public ministry of Christ; who, soon after forming the college of his apostles, adopted him into that holy family of the spiritual princes and founders of his Church. Before his departure from Judea, to preach the gospel to distant countries, he yielded to the solicitations of the faithful; and about the eighth year after our Saviour's resurrection, the forty-first of the vulgar era, he began to write his *Gospel*: i. e. the good tidings of salvation to man, through Christ Jesus, our Lord. Of the agiographers, S. Matthew was the first in the New, as Moses was the first in the Old Testament. And as Moses opened his work with the generation of the heavens and the earth, S. Matthew begins with the generation of Him who, in the fulness of time, took upon himself our human nature, to free us from the curse we had brought upon ourselves, and under which the whole creation was groaning. A.—This holy apostle, after having reaped a great harvest of souls in Judea, preached the faith to the barbarous nations of the East. He was much devoted to heavenly contemplation, and led an austere life; for he eat no flesh, satisfying nature with herbs, roots, seeds, and berries, as S. Clement of Alexandria assures us. *Pædag. 1. 2. c. 1.* S. Ambrose says that God opened to him the country of the Persians. Rufinus and Socrates tell us, that he carried the gospel into Ethiopia, meaning, probably, the southern or eastern parts of Asia. S. Paulinus informs us that he ended his course in Parthia; and Venantius Fortunatus says, by martyrdom.—*See Butler's Saints' Lives, Sept. 21st.*

### CHAPTER I.

*The genealogy of Christ: he is conceived and born of a virgin.*

**T**HE book of the generation of JESUS CHRIST, the son of<sup>a</sup> David, the son of Abraham.

2<sup>b</sup> Abraham begot<sup>c</sup> Isaac. And Isaac begot Jacob.

3<sup>d</sup> And Jacob begot Judas and his brethren.

4<sup>e</sup> And Judas begot Phares and Zara, of Thamar. And Phares begot Esron. And Esron begot Aram.

5<sup>f</sup> And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

6<sup>g</sup> And Salmon begot Booz of Rahab.<sup>h</sup> And Booz begot Obed of Ruth. And Obed begot Jesse.

6<sup>i</sup> And Jesse begot David, the king. <sup>k</sup>And David, the king, begot Solomon, of her that had been *the wife* of Urias.

7<sup>l</sup> And Solomon begot Roboam. <sup>m</sup>And Roboam begot Abias. <sup>n</sup>And Abias begot Asa.

8<sup>o</sup> And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9<sup>p</sup> And Ozias begot Joatham. <sup>q</sup>And Joatham begot Achaz. <sup>r</sup>And Achaz begot Ezechias.

10<sup>s</sup> And Ezechias begot Manasses. <sup>t</sup>And Manasses begot Amon. <sup>u</sup>And Amon begot Josias.

11<sup>v</sup> And Josias begot Jechonias and his brethren, about the time they were carried away to Babylon.

<sup>a</sup> Luke iii. 31.—<sup>b</sup> Gen. xxi. 3.—<sup>c</sup> Gen. xxv. 25.—<sup>d</sup> Gen. xxix. 35.—<sup>e</sup> Gen. xxxviii. 29; 1 Par. ii. 4.—<sup>f</sup> Ruth iv. 18; 1 Par. ii. 5.—<sup>g</sup> Num. vii. 12.—<sup>h</sup> Ruth iv. 22.  
<sup>i</sup> 1 Kings xvi. 1.—<sup>k</sup> 2 Kings xii. 24.

1 3 Kings xi. 43.—<sup>m</sup> 3 Kings xiv. 31.—<sup>n</sup> 3 Kings xv. 8.—<sup>o</sup> 2 Par. xxvi. 23.—<sup>p</sup> 2 Par. xxvii. 9.  
<sup>q</sup> 2 Par. xxviii. 27.—<sup>r</sup> 2 Par. xxxii. 33.—<sup>s</sup> 2 Par. xxxiii. 20.  
<sup>t</sup> 2 Par. xxxiii. 25.—<sup>u</sup> 2 Par. xxxvi. 2.

CHAP. I. VER. 1. The first English Testament, divided into verses, was that printed at Geneva, by Conrad Badius, in the year 1557. A.—“The book of the Generation,” is not referred to the whole Gospel, but to the beginning, as in Gen. v. “This is the book of the generation of Adam.” E.—*The book of the Generation*, i. e. the genealogy or pedigree, which is here set down in the first sixteen verses. In the style of the Scriptures, any short schedule or roll is called a *book*, as the bill or short writing of a divorce is called a little book. Matt. v. 31. Wi.—Jesus, in Hebrew *Jesuah*, is the proper name of Him, who was born of the Virgin Mary, who was also the Son of God, “a name given by the angel before he was conceived in the womb.” Luke ii. It signifies *Saviour*, “because he was to save his people from their sins.” E.

VER. 5. See Jos. ii. et dein. We nowhere else find the marriage of Salmon with Rahab; but this event might have been known by tradition, the truth of which the Divinely inspired evangelist here confirms. *Bible de Vence.* In this genealogy only four women are mentioned, of whom two are Gentiles, and two adulteresses. Here the greatest sinners may find grounds for confidence in the mercies of Jesus Christ, and hopes of pardon, when they observe how the Lord of life and glory, to cure our pride, not only humbled himself by taking upon himself the likeness of sinful flesh, but by deriving his descent from sinners, and inspiring the holy evangelist to record the same to all posterity. A.

VER. 6. Extract from S. Chrysostom's first Homil. upon the first chapter of S. Matthew: “How, you will say, does it appear that Christ descended from David? For if he be born not of man, but of a virgin, concerning whose genealogy nothing is said, how shall we know that he is of the family of David? We have here two difficulties to explain. Why is the genealogy of the Virgin passed over in silence, and why is Joseph's mentioned, as Christ did not descend from him? . . . . How shall we know that the Virgin is descended from David? Hear the words of the Almighty addressed to the archangel Gabriel: ‘Go to a virgin espoused to a man, whose name is Joseph, of the house and family of David.’ What could you

wish plainer than this, when you hear that the Virgin is of the family of David? Hence it also appears that Joseph was of the same house, for there was a law which commanded them not to marry any one but of the same tribe. . . . It was not the custom among the Hebrews to keep the genealogies of women. The evangelist conformed to this custom, that he might not at the very beginning of his Gospel offend by transgressing ancient rites, and introducing novelty.”

VER. 8. *Joram begot Ozias.* Three generations are omitted, as we find 2 Par. xxii.; for there, *Joram begot Ochozias, and Ochozias begot Joas, and Joas begot Amazias, and Amazias begot Ozias.* This omission is not material, the design of S. Matthew being only to show the Jews that Jesus, their Messiah, was of the family of David; and he is equally the son, or the descendant of David, though the said three generations be left out: for Ozias may be called the son of Joram, though Joram was his great-grandfather. Wi.

VER. 11. *Josias begot Jechonias, &c.* The genealogy of Christ, as it appears by the 17th verse, is divided by the evangelist into thrice fourteen generations, and so it is to contain forty-two persons. The first class of fourteen begins with Abraham, and ends with David. The second class begins with Solomon, and ends with Jechonias. The third class is supposed to begin with Salathiel, and to end, says S. Jerome, with our Saviour Christ. But thus we shall only find in the third class thirteen generations, and in all only forty-one, instead of forty-two. Not to mention in these short notes other interpretations, the conjecture of S. Epiphanius seems the most probable, that we are to understand two Jechoniases, the father and the son, who had the same name. So that the true reading should be, *Josias begot Jechonias and his brethren, and Jechonias begot Jechonias, and Jechonias begot Salathiel.* Thus Jechonias named in the 12th verse is not the same, but the son of him that was named in the 11th verse; and from Jechonias the son, begins the third class, and so Christ himself will be the last or fourteenth person in the last series or class. There are several difficulties about reconciling this genealogy in S. Matthew with that in S. Luke, chap. iii. But it may suffice to take notice



12 And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away to Babylon, fourteen generations: and from the carrying away to Babylon till Christ, fourteen generations.

18 Now the birth of Christ was thus:<sup>a</sup> When Mary, his mother, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in *his* sleep, saying:

<sup>a</sup> Luke i. 27.—<sup>b</sup> Luke i. 31; Acts iv. 12.— Isa. vii. 14.

that no one can reasonably doubt but that both the evangelists copied out the genealogical tables, as they were then extant, and carefully preserved by the Jews, and especially by those families that were of the tribe of Juda, and of the family of David, of which the Messias was to be born. For if the evangelists had either falsified, or made any mistake as to these genealogies, the Jews undoubtedly would have objected this against their Gospels, which they never did. Wi.—The difficulties here are: 1. Why does S. Matt. give the genealogy of Joseph and not of Mary? 2. How is it inferred that Jesus is descended of David and Solomon, because Joseph is the son of David? 3. How can Joseph have two men for his father, Jacob of the race of Solomon, and Heli of the race of Nathan? To the 1st it is generally answered, that it was not customary with the Jews to draw out the genealogies of women; to the 2nd, that Jesus being the son of Joseph, either by adoption, or simply as the son of Mary, his wife, he entered by that circumstance into all the rights of the family of Joseph; moreover, Mary was of the same tribe and family as Joseph, and thus the heir of the branch of Solomon marrying with the heiress of the branch of Nathan, the rights of the two families united in Joseph and Mary, were transmitted through them to Jesus, their son and heir; to the 3rd, that Jacob was the father of Joseph according to nature, and Heli his father according to law; or that Joseph was the son of the latter by adoption, and of the former by nature. A.—In the transmigration,† or transportation to Babylon; i. e. about the time the Jews were carried away captives to Babylon. For Josias died before their transportation. See 4 Kings xxiv. Wi.—Some think we are to read: Josias begot Joakim and his brethren; and Joakim begot Joachim, or Jechonias. Jechonias was son to Joakim, and grandson to Josias. The brothers of Jechonias are not known, but those of Joakim are known. 1 Par. iii. 15, 16. Besides, this reading gives the number 14. A.

VER. 12. By the text of the First Book of Paral. iii. 17, 19, it appears that Zorobabel was grandson to Salathiel. In comparing the present genealogy with that of S. Luke, (chap. iii.), we find that in this last part S. Matthew has suppressed many generations, to bring the list to the number 14; for there are a greater number from Zorobabel to Jesus Christ in S. Luke, but in a different branch. V.—The evangelist was well aware that the suppressed names could be easily supplied from the Jewish records; and that every person could reply most satisfactorily to any objection on that head, who was the least acquainted with the Jewish tables. A.

VER. 16. *The husband of Mary.* The evangelist gives us rather the pedigree of S. Joseph, than that of the blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women; but as they were near akin, the pedigree of the one sheweth that of the other. Ch.—*Joseph, the husband of Mary.* So he is again called, ver. 19: but in ver. 18, we read, *when Mary, his mother, was espoused to Joseph.* These different expressions of being husband, and being espoused, have occasioned different interpretations. Some think that Joseph and the blessed Virgin were truly married at the time of Christ's conception: others, that they were only then espoused, or engaged by a promise to marry afterwards. S. Jerom says, when you hear the name of husband, do not from thence imagine them to be married, but remember the custom of the Scriptures, according to which, they who are espoused only, are called husbands and wives. Wi.

VER. 18. The account of the birth of Jesus Christ follows his genealogy. From these words, "before they came together," Helvidius and others have started objections, which have been answered long ago by S. Jerom, where he shows, in many examples from Scripture, that the words *before* and *until* do not signify what happened afterwards; for that point is left indefinite, but only what was done before, or not done. Thus when it is said, *Sit thou at my right hand, till I make thine enemies thy footstool*, Psal. cix., by no means signifies that after the subjec-

Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son:<sup>b</sup> and thou shalt call his name Jesus: for he shall save his people from their sins.

22 Now all this was done that the word might be fulfilled which the Lord spoke by the prophet, saying:

23 "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her first-born son, and he called his name Jesus.

## CHAP. II.

*The offerings of the wise men: the flight into Egypt: the massacre of the innocents: and the return of Jesus from Egypt.*

NOW<sup>d</sup> when Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem.

<sup>d</sup> A. M. 4000, being four years before the common account called Anno Domini. Luke ii. 7.

tion of his enemies, the Son of God is no longer to sit at the right hand of his Father.

VER. 20. *Fear not to take, &c.*, i. e. fear not to marry her, if we suppose them not yet married; or if married already, the sense is, fear not to keep and remain with thy chaste wife; lay aside all thoughts of dismissing and leaving her. Wi.

VER. 21. *Jesus . . . he shall save, &c.* The characteristic name of Saviour was peculiar to the Messias, by which he was distinguished, as well as by the adorable name of Jesus. The expectations of both Jew and Gentile looked forward to a saviour. S. Augustine, in the 18th book, 23rd chapter, de Civitate Dei, introduces a curious anecdote. He mentions there, that he received from the eloquent and learned Proconsul Flactianus, a book containing in Greek the verses of one of the Sibyls, which related to the coming of Christ. The substance of them is much the same as occurs in the prophecies of Isaia, from which Virgil has likewise copied into his Pollio, many of the sublime thoughts which we find in that beautiful eclogue. It is remarkable that of the initials of these verses, S. Augustine had formed an acrostic to the following import, *Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτὴρ*; that is, Jesus Christ, the Son of God, Saviour. A.

VER. 23. *Behold a virgin, &c.* The Jews sometimes objected, as we see in S. Justin's Dialogue with Tryphon, that the Hebrew word *alma*, in the prophet Isaia, signified no more than a young woman. But S. Jerom tells us that *alma* signifies a virgin kept close up. Let the Jews, says he, show me any place in which the Hebrew word *alma* is applied to any one that is not a virgin, and I will own my ignorance. Besides, the very circumstances in the text of the prophet are more than a sufficient confutation of this Jewish exposition; for there a sign, or miracle, is promised to Achaz, and what miracle would it be for a young woman to have a child, when she had ceased to be a virgin? Wi.—How happens it that no where in the Gospels, or in any other part, do we find Christ called *Emmanuel*? I answer, that in the Greek expression the name is given for the thing signified; and the meaning is: *He shall be a true Emmanuel*, i. e. a God with us, true God and true man. E.

VER. 24. The heretic Helvidius argues from this text, and from what we read in the Gospel of Christ's brethren, that Christ had brothers, and Mary other sons. But it is evident that in the style of the Scriptures they who were no more than cousins were called brothers and sisters. A.

VER. 25. See note on ver. 18.—S. Jerom assures us that S. Joseph always preserved his virginal chastity. It is "of faith" that nothing contrary thereto ever took place with his chaste spouse, the blessed Virgin Mary. S. Joseph was given her by Heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, to assist her in her flight into Egypt, &c., &c. A.

\* V. 1. *Liber Generationis.* Βίβλος γενέσεως. So Gen. v. 1, Hic est liber generationis Adam. Βίβλος, &c.

† V. 11. See S. Epiphani. Hær. 6, pag. 21. Edit. Petav. *ἡπειρὴ τινες*, &c.

‡ In transmigratione, ἐπὶ τῆς μετοικεσίας, i. e. circa tempus transmigrationis.

§ V. 16. Joseph virum Mariæ, τὸν ἀνδρα Μαρίας. And ver. 19, vir ejus, ἀνὴρ αὐτῆς. But ver. 18, *μνηστεύθεισά*, desponsata, *μνηστεύομαι*, is not properly the same as *γαμέιν*.

§ V. 23. Ecce Virgo, ἰδοὺ ἡ παρθένος. So it is read, not only here in S. Matt., but in the Sept. Isa. vii. S. Hier. l. i. Cont. Jovin. tom. iv. parte 2, pag. 174. Ostendat mihi, ubi hoc Verbo (Alma) appellantur et nuptæ, et imperitiam confitebor, et cætera.

CHAP. II. VER. 1. King Herod the Great, surnamed Ascalonite, was a foreigner, but a proselyte to the Jewish religion. S. Jerom.—This city is called



2 Saying: Where is he that is born King of the Jews? for we have seen his star in the east, and we are come to adore him.

3 And Herod the king hearing *this*, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests, and the scribes of the people, ~~he~~ inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda: For so it is written by the prophet:

6 "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the ruler, who shall rule my people Israel.

7 Then Herod privately calling the wise men, inquired of them diligently the time of the star's appearing to them:

8 And sending them into Bethlehem, said: Go, and search diligently after the child; and when you have found him, bring me word again, that I also may come and adore him.

9 And when they had heard the king, they went their way: and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star, they rejoiced with exceeding great joy.

11 And going into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

12 And having received an answer in sleep, that they

should not return to Herod, they went back another way into their own country.

13 And when they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who, rising up, took the child and his mother by night, and retired into Egypt:

15 And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: "Out of Egypt have I called my son."

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry, and sending, killed all the men children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

18 "A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not."

19 Now Herod being dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt.

20 Saying: Rise, and take the child and his mother, and go into the land of Israel: for they are dead who sought the life of the child.

21 Who, rising up, took the child, and his mother and came into the land of Israel.

\* Mic. v. 2; John vii. 42.—Psal. lxxi. 10.

\* Osee xi.—Jer. xxxi. 15.

Bethlehem of Juda, to distinguish it from another Bethlehem, which was situated in the division of the tribe of Zabulon. A.—*Wise men.*\* Both the Latin and Greek text may signify wise philosophers and astronomers, which is the common exposition. The same word is also many times taken for a magician or soothsayer, as it is applied to Simon, (Acts viii. 9,) and to Elymas, Acts xiii. 6, and 8.—*From the east.* Some say from Arabia, others from Chaldea, others from Persia. Divers interpreters speak of them as if they had been kings, princes, or lords of some small territories. See Baron. An. i. sect. 29. Tillemont, note 12, on Jesus Christ. The number of these wise men is uncertain. S. Leo, in his sermons on the Epiphany, speaks of them as if they had been three, perhaps on the account of their three-fold offerings. What is mentioned in later writers as to their names, is of still less authority, as Bollandus observed. There are also very different opinions as to the time that the star appeared to these wise men, whether before Christ's birth, or about the very time he was born, which seems more probable. The interpreters are again divided as to the year, and day of the year, when they arrived at Bethlehem, and adored the Saviour of the world. Some think not till two years after Christ's birth. See S. Epiphany. Hæc. 30, num. 29, p. 134. And S. Jerom puts the massacre of the Holy Innocents about that time in his chronicle. But taking it for granted that the wise men came to Jerusalem and to Bethlehem the same year that Christ was born, it is not certain on what day of the year they adored him at Bethlehem. It is true the Latin Church, ever since the 4th or 5th age, has kept the feast of the Epiphany on the 6th day of January. But when it is said in that day's office, *This day a star led the wise men to the manger*, it may bear this sense only, this day we keep the remembrance of it; especially since we read in a sermon of S. Maximus (appointed to be read in the Roman Breviary on the 5th day within the octave of the Epiphany) these words: *What happened on this day, he knows that wrought it; whatever it was, we cannot doubt but it was done in favour of us.*

VER. 2. *We have seen his star.* They knew it to be *his star*, either by some prophecy among them, or by Divine revelation. We know not whether it guided them during the whole course of their journey from the *East* to *Jerusalem*. We read nothing more in the Gospel, but that it appeared to them in the *East*, and that they saw it again, upon their leaving Jerusalem to go to Bethlehem. Wi.

VER. 6. *And thou Bethlehem, &c.* This was a clear prophecy concerning the Messiah, foretold by Micheas (chap. v. 2); yet the words which we read in the evangelist are not quite the same as we find in the prophet, neither according to the Hebrew nor to the Greek text of the Sept. The chief difference is, that in the prophet we read: *And thou Bethlehem art little*; but in the evangelist, *thou art not the least*. Some answer, that the words of the prophet are to be expounded by way of an interrogation, *art thou little?* It is certain the following words, both in the prophet and in the Gospel, *out of thee shall come forth a leader or a captain,*

&c., show that the meaning is, *thou art not little*. S. Jerom's observation seems to clear this point: he tells us that the Jewish priests, who were consulted, gave Herod the sense, and not the very words of the prophet; and the evangelist, as an historian, relates to us the words of these priests to Herod, not the very words of the prophet. Wi.

VER. 11. *And going into the house.* Several of the Fathers, in their homilies, represent the wise men adoring Jesus in the *stable*, and in the *manger*: yet others, with S. Chrys., takes notice, that before their arrival, Jesus might be removed into some house in Bethlehem.—Prostrating themselves, or *falling down*, they adored him, not with a civil worship only, but, enlightened by Divine inspiration, they worshipped and adored him as their Saviour and their God.—*Gold, frankincense, and myrrh.*† Divers of the ancient Fathers take notice of the mystical signification of these offerings: that by *gold* was signified the tribute they paid to him, as to their king; by *incense*, that he was God; and by *myrrh*, (with which dead bodies used to be embalmed,) that now he was also become a mortal man. See Amb. l. 2, in Luc. c. 2. S. Greg., &c. Wi.—The Church sings, "hodie stella Magos duxit ad præsepium," but it is not probable that the blessed Virgin should remain so long in the open stable, and the less so, because the multitude, who hindered Joseph from finding accommodations either among his relatives or in the public caravansaries, had returned to their own homes. E.

VER. 14. It is very probable that Joseph, with Jesus and his Mother, remained in some part of Egypt, where the Jews were settled, as at Alexandria. That many Jews dwelt in Egypt, particularly from the time of the prophet Jeremy, is evident from Josephus, and also from the first chapter of the Second Book of *Machab.* Mention is also made of them in Acts ii., and Acts vi., under the name of Alexandrines.

VER. 15. *Out of Egypt have I called my son.*‡ S. Jerom understands these words to be taken out of the prophet Osee, (chap. xi. 2,) and granted they might be literally spoken of the people of Israel: yet as their captivity in Egypt was a figure of the slavery of sin, under which all mankind groaned, and as their delivery by Moses was a figure of man's redemption by our Saviour Christ, so these words in a mystical and spiritual sense agree to our Saviour, who in a more proper sense was the Son of God, than was the people of Israel. Wi.

VER. 18. *A voice in Rama was heard.*§ S. Jerom takes *Rama*, not for the name of any city, but for a *high place*, as appears by his Latin translation. Jer. lxxi. 15. But in all Greek copies here in S. Matthew, and in the Sept. in Jeremy, we find the word itself *Rama*, so that it must signify a particular city. Rachel, who was buried at Bethlehem, is represented weeping (as it were in the person of those desolate mothers) the murder and loss of so many children: and Rama being a city not far from Bethlehem, in the tribe of Benjamin, built on a high place, it is said that the cries and lamentations of these children, and their mothers, reached even to Rama.



22 But hearing that Archelaus reigned in Judea in the room of Herod, his father, he was afraid to go thither: and being warned in sleep, he retired into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled, what was said by the prophets: That he shall be called a Nazarene.

## CHAP. III.

*The preaching of John: his penance: his baptism. His reproaches against the Pharisees and Sadducees. Jesus Christ comes to him, and is baptized.*

NOW, in those days came John the Baptist, preaching in the desert of Judea,

2 And saying: <sup>b</sup>Do penance: for the kingdom of heaven is at hand.

3 For this is he, who was spoken of by Isaias the prophet, saying: <sup>c</sup>A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.

4 And John himself had his garment of camels' hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

<sup>a</sup> A. D. 30.—<sup>b</sup> Mark i. 4; Luke iii. 3.—<sup>c</sup> Isa. xl. 3; Mark i. 3; Luke iii. 4.—<sup>d</sup> Mark i. 5.

5 <sup>d</sup>Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And they were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees, and Sadducees <sup>e</sup>coming to his baptism, he said to them: Ye brood of vipers, who hath showed you to flee from the wrath to come?

8 Bring forth, therefore, fruit worthy of penance.

9 And think not to say within yourselves: <sup>f</sup>We have Abraham for our father: for I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down, and cast into the fire.

11 <sup>g</sup>I indeed baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire.

12 Whose fan is in his hand, and he will thoroughly

<sup>e</sup> Luke iii. 7.—<sup>f</sup> John viii. 39.—<sup>g</sup> Mark i. 8; Luke iii. 16; John i. 26; Acts i. 5.

VER. 23. *He shall be called a Nazarite, or a Nazarene.* Jesus was called a *Nazarite*, from the place where he was bred up in Galilee; and the Christians by the Jews were sometimes called *Nazarenes*, from Jesus of Nazareth. The evangelist would show that this name, which the Jews through contempt gave to Christ and his disciples, had an honourable signification: and that this title was given in the predictions of the prophets to the Messias. But where, or in what prophet? For we find not the words exactly in any of the prophets. To this S. Chrysostom answers, that S. Matthew took it from some prophetic writings that have been lost. S. Jerom gives two other answers: first, that the word *Nazarene*, from the Hebrew *Nezer*, signifies *separated*, and distinguished from others by virtue and sanctity: and so some that were particularly consecrated, and devoted to the service of God, were called *Nazareans*, as Joseph, (Deut. xxxiii. 16,) Samson, Judg. xvi. 17, &c. Thus a Nazarene signifies one that is *holy*: and all the prophets, says S. Jerom, foretold that Christ should be holy. Therefore also it was that S. Matthew did not cite any one prophet, but the prophets in general. The second answer is, that a *Nazarean* (if derived from the Hebrew *Netzer*) signifies a *flower*, or *bud*; and so in the prophet Isaias, (xi. 1,) it is foretold of the Messias, that *a flower shall ascend from the root of David*. Wi.—The reason why Jesus is called of *Nazareth*, and not of *Bethlehem*, is, because he was educated there, and was generally supposed to have been born there. Hence he was called the Galilean; and the people argued from that circumstance that he was not the Messias, nor even a prophet, saying, *Can the Christ come from Galilee?* Search the Scriptures, and see that out of Galilee a prophet riseth not. John vii. 52. Again, in Nazareth the Word was made flesh, though in Bethlehem he was produced to the world; and our Lord gives himself the same title, when he addressed Saul. *I am Jesus of Nazareth, whom thou persecutest.* Acts xxii. He remained at Nazareth till he was about thirty years of age. A.

<sup>a</sup> V. 1. Magi, oi Mayoi.

<sup>b</sup> V. 11. Aurum, &c. Pulcherrime, says S. Jerom on this place, Juvencus Munerum Sacramenta comprehendit,

Thus, Aurum, Myrrham, Regique, Hominique, Deoque,

Dona ferunt. See S. Amb. in Luc. i. 2, c. 2. S. Greg. hom. 10 in Evang., &c.

<sup>c</sup> V. 15. Ex Aegypto vocavi filium meum. In the Sept. *ra rickva avrou*, filius ejus.

<sup>d</sup> V. 18. Vox in Excelso audita est. Jer. xxxi. 15.

<sup>e</sup> V. 23. Nazareus, *ναζωραῖος*. S. Chrys. hom. 9 in Matt. p. 66, Ed. Latinæ, Multa ex Prophetis periere monumenta.—S. Hieron. in Matt. pluraliter Prophetas vocans, ostendit se non verba de Scripturis sumpsisse, sed sensum: Nazareus Sanctus interpretatur, Sanctum autem Dominum futurum, omnis Scriptura commemorat. Possumus et aliter dicere, quod etiam iisdem verbis juxta Hebraicam veritatem in Isaia Scriptum sit. Cap. xi. 1. Exiet Virgo de radice Jesse, et Nazareus de radice ejus conscondet.

CHAP. III. VER. 1. *In those days*, i. e. at the time of Jesus Christ, whose history this book contains. This expression does not always mean that what is going to be narrated happened immediately after that which precedes. V.—John the Baptist was so called from his baptizing the people in water. The Jews took this for some token of their Messias: for they said to him, (John i. 25,) *Why dost thou baptize if thou art not the Christ?* Wi.—The Baptist was about thirty years of age. He, as well as our Lord, in conformity with the Jewish law, did not enter upon his public ministry before that age. A.

VER. 2. *Desert*, in Greek *ἐρημος*, hence hermit. S. John the Baptist is praised by S. John Chrysostom as a perfect model, and the prince of an *Eremitical life*. Hom. 1 in Mar., and hom. 1 in J. Bap.—*Do penance*.<sup>a</sup> Beza would have it translated *repent*. We retain the ancient expression, consecrated in a manner by the use of the Church; especially since a true conversion comprehends

not only a change of mind, and a new life, but also a sorrow for past offences accompanied with self-denials, and some severities of a penitential life.—*The kingdom of heaven*, which many times signifies the present condition of Christ's Church. Wi.—In this and other places of holy writ, instead of "do penance," Protestants give "repent ye;" but general use has rendered *μετανοια*, by penitencia, or penance; and in this text, not any kind of penance, or grief for sins committed, but that which is joined with a desire of appeasing Him who has been offended by sin; and this also by some external signs and works. For as many as heard this *μετανοια*, obeyed the voice, received from him the baptism of penance, confessed their sins, and it was said to them: *Bring forth fruit worthy of repentance*, ver. 8. Therefore, all this was contained in the penance preached by the Baptist. And here we must not omit, that whilst sectarists preach faith alone, both the Baptist and Jesus Christ begin their ministry with practising and preaching penance. T.—*Pœnitentiam agite, μετανοια*. Which word, according to the use of the Scriptures and the holy Fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises. Ch.

VER. 4. *His garment of camels' hair*,† not wrought camlet, as some would have it, but made of the skin of a camel, with the hair on it. Thus Elias (4 Kings i. 8) is called *an hairy man*, with a leathern girdle about him.—*Locusts*, not sea-crabs, as others again expound it; but a sort of flies, or grasshoppers, frequent in hot countries. They are numbered among eatables, Lev. xi. 22. Wi.

VER. 6. *Baptized*. The word baptism signifies a *washing*, particularly when it is done by *immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies.—*Confessing their sins*.: We bring not this as a proof for sacramental auricular confession; yet we may take notice, with Grotius, that it is a different thing for men to *confess their sins*, and to confess themselves sinners. And here is expressed a declaring of particular sins, (as also Acts xix. 18,) such as is recommended in the Protestant Common Prayer Book, in the Visitation of the Sick. Wi.

VER. 7. *Pharisees and Sadducees*. These are the names of two sects at that time among the Jews. There are different conjectures about the name of the Sadducees. This at least we find by the Gospels, and by the Acts of the Apostles, that they were a profane sort of men, that made a jest of the resurrection, and of the existence of spirits, and of the immortality of souls. To these the Pharisees were declared adversaries, as being a more religious sect, who pretended to be exact observers of the law, and also of a great many traditions, which they had, or pretended to have, from their forefathers.—*Brood of vipers*. S. John the Baptist, and also our Saviour himself, (Matt. xxiii. 33,) made use of this sharp reprehension to such as came to them full of hypocrisy.—*The wrath to come*: meaning punishments for the wicked after death. Or as some expound it, the destruction that was shortly to fall on the city of Jerusalem, on the temple and the whole nation of the Jews. Wi.

VER. 8. See note for ver. 2.

VER. 11. Here S. John tacitly insinuates the Divinity of Jesus Christ. He acknowledges his unworthiness, and it is this his humility that makes him the more acceptable to God. "I ought to be baptized of thee, and dost thou come to me?" T.—*Whose shoes I am not worthy to carry*. In S. Mark, (i. 7,) and in S. Luke, (iii. 21,) we read, *the latchet of whose shoes . . . I am not worthy to untie*. The sense is the same, and S. John might use both these expressions. His meaning is, that he was not worthy to do him the least, or the lowest service.—*He shall baptize you in*, or *with the Holy Ghost*, i. e. by his baptism he will give you a remission of your sins, and the graces of the Holy Ghost, signified also by *fire*, which may allude to the coming of the Holy Ghost at Pentecost, in the shape of fiery tongues. Wi.



cleanse his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

13 \*Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 But John stayed him, saying, I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering said to him: Suffer it now: for so it becometh us to fulfil all justice. Then he suffered him.

16 And Jesus being baptized, went up presently out of the water: and behold the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him,

17 †And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

## CHAP. IV.

*Christ's fast of forty days: he is tempted: begins his preaching in Galilee according to the prophet: fixes his abode at Capharnaum: calls Peter and Andrew, James and John: his miracles, reputation, and numerous followers.*

**T**HEN †Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, he was afterwards hungry.

\* Mark i. 2.—† A. D. 30. Luke iii. 22; ix. 35; 2 Pet. i. 17.  
\* A. M. 4435, A. D. 51. Mark i. 12; Luke iv. 1.

**VER. 16.** *He . . . went up, &c.* Christ was in the river when he was baptized. As soon as he went out, and was praying says S. Luke, (iii. 21,) *the heavens were opened to him*, or in favour of him; and he saw *the Spirit of God descending*: i. e. Christ himself saw the shape of the dove, which was also seen by the Baptist, as we find, John i. 33. And it was perhaps seen by all that were present. —As a dove, or like a dove in a bodily shape. The dove was an emblem of Christ's meekness and innocence. Wi.—Calmet supposes that it was S. John that saw the Spirit of God descend thus upon Jesus Christ. The Greek text is favourable to this interpretation. But the Vulgate supposes it was Jesus Christ himself. S. John declares that he saw the Spirit (John i. 32); but this apparent disagreement is easily cleared, by supposing that both saw the shape of the dove, and also the surrounding crowd, and that they all heard the voice of the Father, as it was heard by the disciples in the transfiguration on Mount Thabor, (chap. xvii.,) and by the crowd in the temple. John xii. T.

**VER. 17.** This most solemn testimony of God the Father, relative to his own beloved Son, is repeated below in chap. xvii.; and is of such great moment, that the Holy Ghost would have it repeated not only by three evangelists, Matthew, Mark, and Luke, but also by S. Peter, as a fourth evangelist, 2 Ep. i. T.—In Greek, the emphatic article *ὁ υἱός μου ὁ ἀγαπητός*, strengthens the proof that Jesus Christ, upon whom the Spirit of God descended in the shape of a dove, was not the adoptive, but natural Son of God, born of Him before all ages, and should silence every blasphemous tongue and pen that can attempt to rob Jesus Christ of his Divinity, and poor man of all hopes of salvation, through this God-man, Christ the Lord. But if it here be asked, why Jesus Christ, who was innocence itself, yes, and the very essence of sanctity, condescended so far as to be baptized with sinners, we answer, with the Holy Fathers, that it was, first, to sanction the baptism and ministry of his precursor; second, not to lose this opportunity of teaching humility, by placing himself among sinners, as if he had stood in need of the baptism of penance for the remission of sins; and lastly, with S. Ambrose, that it was to sanctify the waters, and to give to them the virtue of cleansing men from their sins by the laver of baptism. A.

\* V. 2. *Pœnitentiam agite, μετανοείτε.* There is no need of translating in Latin, *resipiscite*, though more according to the etymology of the word. The judicious Mr. Bois, prebend. of Ely, in his book entitled, *Veteris Interpretis cum Beza, &c., Collatio*. Londini, an. 1655, commended by Walton in his *Polyglot*, declares he would not have this common translation of *pœnitentiam agite* changed: and brings these words of Melancthon, Let us not be ashamed of our mother tongue; the Church is our mother, and so speaks the Church.

† V. 4. S. Hierom, lib. 2, cont. Jovin. tom. iv. part. 2, p. 201. *Orientalis, et Libyæ populos . . . locustis vesci, moris est.* Theophylactus, by ἀκριδες, understands buds of trees.

‡ V. 6. *Confitentes peccata sua. ἱκομολογούμενοι τὰς ἀμαρτίας αὐτῶν.*

**CHAP. IV. VER. 1.** Jesus Christ was led by the Holy Ghost, immediately after his baptism, into the desert,\* to prepare, by fasting and prayer, for his public ministry, and to merit for us by his victory over the enemy of our salvation, force to conquer him also ourselves. By this conduct he teaches all that were to be in future times called to his ministry, how they are to retire into solitude, in order to converse with God in prayer, and draw down the blessing of heaven upon themselves and their undertaking.

**VER. 2.** Jesus wished to manifest a certain corporeal weakness, arising from

3 And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread.

4 But he answered, and said: It is written: †Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil took him up into the holy city, and set him on the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: †That he hath given his angels charge of thee, and in their hands shall they bear thee up, lest perhaps thou hurt thy foot against a stone.

7 Jesus said to him: It is written again: †Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus said to him: Begone, Satan, for it is written: †The Lord thy God thou shalt adore, and him only shalt thou serve.

11 Then the devil left him; and behold angels came and ministered to him.

\* Deut. viii. 3; Luke iv. 4.—† Psal. xc. 11.—‡ Deut. vi. 16.  
§ Deut. vi. 13.

his continued fast, that the devil might venture to tempt him; and after a fast of forty days and forty nights he was hungry. A.—Christ was well acquainted with the thoughts of the wicked fiend, and his great desire of tempting or trying him. —On this example, as well as that of Moses and Elias, who also fasted forty days, the fast of Lent was instituted by the apostles, and is of necessity to be observed according to the general consent of the ancient Fathers. S. Jerom (Ep. 54, ad Marcel.) says, we fast forty days, or make one Lent in a year, according to the tradition of the apostles. S. Aug. (Serm. 69,) says, by the due observance of Lent, the wicked are separated from the good, infidels from Christians, heretics from Catholics.

**VER. 3.** *And the tempter coming, ὁ πειράζων*, who looked upon this hunger as a favourable moment to tempt him, and to discover if he were truly the Son of God, as was declared at his baptism, desired Jesus to change by a miracle the stones into bread, to appease his hunger and to recover his strength. A.—By this we are taught, that amidst our greatest austerities and fasts, we are never free from temptation. But if your fasts, says S. Gregory, do not free you entirely from temptations, they will at least give you strength not to be overcome by them. S. Thos. Aquin.

**VER. 4.** *Man liveth not by bread alone.* The words were spoken of the manna, Deut. viii. 3. The sense in this place is, that man's life may be supported by any thing, or in any manner, as it pleaseth God. Wi.

**VER. 5.** In the text of S. Luke this temptation is the third: but most commentators follow the order of S. Matt. In Palestine, all buildings had a flat roof, with a balustrade or a parapet. It was probably upon the parapet that the devil conveyed Jesus. The three temptations comprise the three principal sources of sin: 1. sensuality; 2. pride; and 3. concupiscence. 1 John ii. 16. We may hope to conquer the first by fasting and confidence in Divine Providence; the second by humility; the third by despising all sublunary things, as unworthy a Christian's solicitude. A.—*The devil took him, &c.*† If we ask in what manner this was done, S. Gregory answers, that Christ might permit himself to be taken up and transported in the air by the devil, he that afterwards permitted himself to be tormented and nailed to a cross by wicked men, who are members of the devil. Others think the devil only conducted him from place to place. The text in S. Luke favours this exposition, when it is said, the devil led him to Jerusalem, to a high mountain, &c. Wi.

**VER. 8.** *Showed him all the kingdoms of the world, and their glory; and, as S. Luke says, in a moment of time.* We cannot comprehend how this could be done from any mountain, or seen with human eyes. Therefore many think it was by some kind of representation; or, that the devil showing a part, by words set forth the rest. Wi.

**VER. 9.** *All these will I give thee.* The father of lies here promised what was not his to give. For though he be called the prince of this world, (John xii. 31,) meaning of the wicked, who wilfully make themselves his slaves; yet so restrained is the devil's power, that he could not go into the swine till Christ permitted it. Matt. viii. 31. Wi.

**VER. 10.** Jesus Christ does not here cite the words, but the substance of the text. Deut. v. 7, and 9; vi. 13; x. 20.—It is remarkable that our Lord bore with the pride and insolence of the devil, till he assumed to himself the honour due to God alone. S. Chry.

**VER. 12.** Jesus then left the wilderness, and passed a few days on the banks of the Jordan, affording his holy precursor an opportunity of bearing repeated testimony of him and of his Divine mission, as we read in the first chapter of S. John,



12 Now when Jesus had heard that John was delivered up, <sup>a</sup>he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum, on the sea coast, in the confines of Zabulon and Nephthalim:

14 That what was said by Isaias, the prophet, might be fulfilled:

15 <sup>b</sup>The land of Zabulon and the land of Nephthalim, the way of the sea, beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, saw great light: and to them that sat in the region of the shadow of death, light is sprung up.

17 <sup>c</sup>From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, <sup>d</sup>saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come after me, and I will make you become fishers of men.

20 And they, immediately leaving their nets, followed him.

21 And going on from thence, he saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

<sup>a</sup> Mark i. 14; Luke iv. 14; John iv. 43.—<sup>b</sup> Isa. ix. 1.—<sup>c</sup> Mark i. 15.—<sup>d</sup> Mark i. 16; Luke v. 2.

22 And they, immediately leaving their nets and their father, followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all diseases, and infirmities among the people.

24 And his fame went throughout all Syria, and they brought to him all sick people, that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palsy, and he healed them:

25 <sup>e</sup>And great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

## CHAP. V.

*Christ's sermon on the mount. The eight beatitudes, &c.*

**N**OW<sup>f</sup> Jesus seeing the multitudes, he went up into a mountain, and when he had sat down, his disciples came to him.

2 And opening his mouth he taught them, saying:

3 <sup>g</sup>Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 <sup>h</sup>Blessed are the meek: for they shall possess the land.

5 <sup>i</sup>Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall be filled.

<sup>e</sup> Mark iii. 7; Luke vi. 17.—<sup>f</sup> A. D. 31.—<sup>g</sup> Luke vi. 20.—<sup>h</sup> Psal. xxxvi. 11.—<sup>i</sup> Isa. lxi. 2.

and then retired into Upper Galilee to avoid the fury of the Jews. There were two Galilees, that of the Jews and that of the Gentiles; this latter was given by the king of Tyre to king Solomon. S. Jer.—This conduct of Jesus Christ shows that on some occasions it is not only lawful, but advisable, to flee from persecution. S. Chry.—Jesus Christ enters more publicly on his mission, and about to occupy the place of his precursor, the Baptist, he chooses Galilee for the first theatre of his ministry, the place assigned by the ancient prophets.

VER. 13. Nazareth was situated in Lower Galilee; and Capharnaum, a maritime town, in Higher Galilee. According to the historian, Josephus, it did not belong to Herod, the tetrarch, who sent the Baptist to confinement, but to Philip, the tetrarch, his brother. C.—He leaves Nazareth for good and all, and retires to Capharnaum, a very flourishing and much frequented emporium, both for the Jews and Gentiles. Here he makes his chief residence, a place well calculated for his preaching, being on the limits of both Galilees, although he made frequent excursions through Galilee to disseminate his doctrines. Syn. crit.

VER. 16. *And a light is risen, &c.* This light, foretold by the prophet Isaias, (chap. ix. 1,) was our Saviour Christ, the light of the world, who now enlightened them by his instructions, and by his grace. Wi.

VER. 17. Jesus began not to preach till S. John had announced his coming to the world, that the dignity of his sacred person might thus be manifested, and the incredulous Jews be without excuse. If after the preaching of S. John, and his express testimony of the Divinity of our Redeemer, they could still say: Thou givest testimony of thyself, thy testimony is not true; what would they not have said, if, without any precursor, he had, all on a sudden, appeared amongst them. He did not begin to preach till S. John was cast into prison, that the people might not be divided. On this account also S. John wrought no miracle, that the people might be struck with the miracles of our Saviour, and yield their assent to him. S. Chry. Hom. 14.

VER. 18. Jesus wished not only to prove that the establishment of his religion was heavenly, but also to humble the pride of man; and therefore he did not choose orators and philosophers, but fishermen, says S. Jerom. Cyprian, the eloquent orator, was called to the priesthood; but before him was Peter, the fisherman. S. Chry.—*Jesus saw two brothers, &c.* If we compare what is related by the evangelists, as to the time that S. Peter and S. Andrew became Christ's disciples, we shall find Andrew, who had been a disciple of S. John Baptist, to have brought to Christ his brother Simon. John i. 40. But at that time they staid not with him, so as to become his disciples, and to remain with him as they afterwards did, by quitting their boat, their nets, their fishing, and all they had in the world, which is here related; and by S. Mark, (chap. i.,) and by S. Luke, chap. v. Wi.

VER. 21. It was objected by the ancient enemies of Christianity, Porphyrius, Julian the apostate, and others, that Christ chose for his apostles simple and ignorant men, easy to be imposed upon, and not such as would have been on their guard against deception; thus converting that into an argument against the doctrine of Jesus Christ, which of all other circumstances most solidly and forcibly establishes its Divinity and authority. Salmeron, trac. 25.—If Christ had persuaded the ignorant apostles only, there might be some room for such an argument. But if these twelve ignorant men triumphed over the learning, the elo-

quence, the sophisms of the philosophers themselves, over the strong arm of power in the hands of tyrants, and finally over the devils and passions of men, which were the last to give up the combat against a doctrine that established itself on their ruin, then we may conclude with S. Paul, that it was wisdom in God to choose the weak things of this world to confound the strong—the foolish and the things that are not, to confound those which are. A.

VER. 23. The synagogues were religious assemblies with the Jews, wherein they met on the sabbath and festival days, to pray, to read and hear expounded the word of God, and to exercise the other practices of their law. C.

VER. 24. Many came to Christ to beg to be cured of their corporal infirmities; nor do we read of a single one here, who came to be delivered from spiritual sickness. Our blessed Saviour nevertheless, bearing with their imperfection, condescends to heal them, that he might thence take occasion of exciting their faith, and preparing them for their spiritual cure. Jan.—It is much to be regretted that the conduct of Christians at the present day is not more reasonable than that of the Jews here mentioned.

\* V. 1. S. Mark (i. 13) tells us, *Christ was with wild beasts, eratque cum bestiis, μετὰ τῶν θηρίων.*

† V. 5. Assumpsit, παραλαμβάνει, statuit eum, ἵστησιν. S. Greg. Hom. 16. in Evang. t. 1, pag. 1492. Ed. Ven. Quid mirum si se ab illo permisit in montem duci, qui se pertulit etiam a membris illius crucifigi?

CHAP. V. VER. 1. What is said here does not follow immediately what was said in the preceding chapter. See Luke vi.

VER. 2. *Opening his mouth.* It is a Hebraism, to signify he began to speak. Wi.—This is a common expression in Scripture, to signify something important is going to be spoken.

VER. 3. *The poor in spirit;* \* which, according to the common exposition, signifies the *humble* of mind and heart. Yet some understood it of such as are truly in poverty and want, and who bear their indigent condition with patience and resignation. Wi.—That is, the humble; and they whose spirit is not set upon riches. Ch.—What is this poverty of spirit, but humility and contrition? This virtue of humility is placed in the first place, because it is the parent of every other virtue, as pride is the mother of every vice. Pride deprived our first parents of their original innocence, and nothing but humility can restore us to our former purity. We may pray and fast, we may be possessed of mercy, chastity, or any virtues, if humility do not accompany them they will be like the virtue of the Pharisee, without foundation, without fruit. Hom. 15.

VER. 4. The land of the living, or the kingdom of heaven. The evangelist prefers calling it the land of the living in this place, to show that the meek, the humble, and the oppressed, who are spoiled of the possession of this earth by the powerful and the proud, shall obtain the inheritance of a better land. M.—*They shall possess the land,* is the reward annexed by our Saviour to meekness, that he might not differ in any point from the old law, so well known to the persons he was addressing. David, in Psalm xxxvi., had made the same promise to the meek.

VER. 5. Not those that mourn for worldly motives, but such as mourn for



7 Blessed are the merciful: for they shall obtain mercy.

8 <sup>a</sup> Blessed are the clean of heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 <sup>b</sup> Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

11 Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake;

12 Rejoice and be exceeding glad, because your reward is very great in heaven: for so they persecuted the prophets, that were before you.

13 You are the salt of the earth. <sup>c</sup> But if the salt lose its savour, with what shall it be salted? It is then good for nothing, but to be cast out, and to be trodden upon by men.

14 You are the light of the world. A city that is set on a mountain cannot be hid.

15 <sup>d</sup> Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house.

16 Let your light so shine before men,<sup>e</sup> that they may

see your good works, and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 <sup>f</sup> For amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled.

19 <sup>g</sup> Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach, the same shall be called great in the kingdom of heaven.

20 For I say to you, that unless your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: <sup>h</sup> Thou shalt not kill. And whosoever shall kill, shall be guilty of the judgment.

22 But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire.

<sup>a</sup> Psal. xxiii. 4.—<sup>b</sup> 1 Pet. ii. 20, and iii. 14, and iv. 14.—<sup>c</sup> Mark ix. 49; Luke xiv. 34.—<sup>d</sup> Mark iv. 21; Luke viii. 16, and xi. 33.

<sup>e</sup> 1 Pet. ii. 12.—<sup>f</sup> Luke xvi. 17.—<sup>g</sup> James ii. 10.—<sup>h</sup> Luke xi. 29.—<sup>i</sup> Exod. xx. 13, Deut. v. 17.

their sins, are blessed. The sorrow that is according to God, says S. Paul, worketh penance stedfast unto salvation, but the sorrow of the world worketh death. 2 Cor. vii. 10. M.

VER. 6. *Hunger and thirst*; i. e. spiritually, with an earnest desire of being just and holy. But others again understand such as endure with patience the hardships of hunger and thirst. Wi.—Rupertus understands those to whom justice is denied, such as poor widows and orphans. Maldonatus, those who from poverty really suffer hunger and thirst, because justice is not done them. M.

VER. 7. Not only the giving of alms, but the practice of all works of mercy, both corporal and spiritual, are recommended here, and the reward will be given on that day when God will repay every one according to his works, and will do by us as we have done by our brethren. A.

VER. 8. The clean of heart are either those who give themselves to the practice of every virtue, and are conscious to themselves of no evil, or those who are adorned with the virtue of chastity. For nothing is so necessary as this purity in such as desire to see God. Keep peace with all and chastity, says S. Paul, for without this none can see God. Many are merciful to the poor and just in their dealings, but abstain not from luxury and lust. Therefore our Saviour, wishing to show that mercy was not sufficient, adds, that if we would see God, we must also be possessed of the virtue of purity. S. Chry. Hom. 15. By this we shall have our heart exempt from all disordinate love of creatures, and shall be exclusively attached to God. A.

VER. 9. To be peaceful ourselves and with others, and to bring such as are at variance together, will entitle us to be children of God.

VER. 10. Heretics and malefactors suffer occasionally, but they are not on this account blessed, because they suffer not for justice. For, says S. Aug., they cannot suffer for justice who have divided the Church; and where sound faith or charity is wanting there cannot be justice. Cont. Epis. Parm. l. i. c. 9. Ep. 50. Ps. 4. Conc. 2. B.—By justice here we understand virtue, piety, and the defence of our neighbour. To all who suffer on this account he promises a seat in his heavenly kingdom.

VER. 12. *Reward*, in Latin *merces*, in Greek *μισθος*, signifies wages done for hire, and due for work, and presupposeth merit. B.

VER. 13. The former instructions Jesus Christ gave to the multitude. Now he addresses his apostles, styling them the salt of the earth, meant to preserve men from the corruption of sin, and to make them relish the truths of salvation. C.—It is not the property of salt to restore what is already corrupted, but to preserve from corruption. Therefore the virtue of the merits of Christ delivers us from the corruption of sin; but the care and labour of the apostles preserves us from again returning to it. Chry. 15.

VER. 15. This light of the world, city on a mountain, and candle upon a candlestick, signify the Catholic Church, so built upon Christ, the mountain, that it must be visible, and cannot be hidden or unknown. S. Aug. cont. Fulg. Therefore the Church being a candle not under a bushel, but shining to all in the house, i. e. in the world, what shall I say more, saith S. Aug., than that all are blind who shut their eyes against the candle which is set on the candlestick? Tract. 2, in Ep. Jo.

VER. 17. *Not to destroy the law, &c.* It is true, by Christ's coming, a multitude of ceremonies and sacrifices, and circumcision, were to cease: but the moral precepts were to continue, and to be complied with, even with greater perfection. Wi.—*To fulfil.* By accomplishing all the figures and prophecies, and perfecting all that was imperfect. Ch.

VER. 18. *Amen.* That is, assuredly, of a truth. This Hebrew word *Amen*, is here retained by the example and authority of all the four evangelists, who have retained it. It is used by our Lord as a strong asseveration, and affirmation of the truth. Ch.

VER. 19. *He shall be called*; i. e. (by a frequent Hebrew idiom) he shall be the least in the kingdom of heaven; that is, according to S. Aug., he shall not be there at all; for none but great in sanctity and virtue shall find admittance into heaven. Wi.

VER. 20. *Of the Scribes and of the Pharisees.* The Scribes were the doctors of the law of Moses; the Pharisees were a precise set of men, making profession of a more exact observance of the law; and upon that account greatly esteemed among the people. Ch.—See how necessary it is, not only to believe, but to keep all the commandments, even the very least. B.—Our Saviour makes this solemn declaration at the opening of his mission, to show to what a height of perfection he calls us. Aquin.—*Your justice.* It is our justice when given us of God. Aug. in Psal. xxx. l. de Spir. et Lit. c. 9. So that Christians are truly just, and have in themselves inherent justice, by doing God's commandments, without which justice of works, no man can be saved. Aug. de Fide et Oper. c. 16. Whereby we see salvation, justice, and justification do not come of faith only, or imputation of Christ's justice. B.

VER. 21. *Shall be guilty of the judgment.* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *judgment*, which took cognizance of such crimes. Ch.—Among the Jews at the time of Christ, there were three sorts of tribunals: the first composed of three judges, to try smaller causes, as theft; there was one in each town: the second, of twenty-three judges, who judged criminal causes, and had the power of condemning to death. This was called the little sanhedrim, and of this it is supposed Jesus Christ speaks: the third, or great sanhedrim of seventy-two judges, who decided on the most momentous affairs, relating to religion, the king, the high priest, and the state in general. It is this last that is designed under the name of *council* in the next verse. A.

VER. 22. *Whosoever is angry with his brother.* In almost all Greek copies and MSS. we now read *angry without a cause*: yet S. Jerom, who corrected the Latin of the New Testament from the best copies in his time, tells us that these words, *without a cause*, were only found in some Greek copies, and not in the true ones. It seems at first to have been placed in the margin for an interpretation only, and by some transcribers afterwards taken into the text. This as well as many other places may convince us, that the Latin Vulgate is many times to be preferred to our present Greek copies.—*Raca.* S. Augustin thinks this was no significant word, but only a kind of interjection expressing a motion of anger. Others take it for a Syro-Chaldaic word, signifying a light, foolish man, though not so injurious as to call another a fool.—*Shall be guilty of the council*: that is, shall deserve to be punished by the highest court of judicature, called the *council*, or *sanhedrim*, consisting of seventy-two persons, where the highest causes were tried and judged, and which was at Jerusalem.—*Thou fool*; this was a most provoking injury, when uttered with contempt, spite, or malice.—*Shall be guilty of hell fire.* Lit. according to the Greek, shall deserve to be cast into the *Gehennom* of fire. *Gehennom* was the valley of Hinnom, near to Jerusalem, where the worshippers of the idol Moloch used to burn their children, sacrificed to that idol. In that place was a perpetual fire, on which account it is made use of by our Saviour, (as it hath been ever since,) to express the fire and punishments of hell. Wi.—Here is a plain difference between sin and sin; some mortal, that lead to hell; some venial, and less punished. B.



23 Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath any thing against thee;

24 Leave there thy gift before the altar, and first go to be reconciled to thy brother: and then come and offer thy gift.

25 \*Make an agreement with thy adversary quickly, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Amen, I say to thee, thou shalt not go out from thence, till thou pay the last farthing.

27 You have heard that it was said to them of old: \*Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.

29 \*And if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

30 And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should go into hell.

31 It hath also been said: \*Whosoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you: \*that whosoever shall put away his wife, excepting the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old: \*Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you, not to swear at all, neither by heaven, for it is the throne of God:

\* Luke xii. 58.—<sup>b</sup> Exod. xx. 14.—<sup>c</sup> Mark ix. 46; infra, xviii. 9.—<sup>d</sup> Deut. xxiv. 1, infra, xix. 7.—<sup>e</sup> Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10.—<sup>f</sup> Exod. xx. 7; Lev. xix. 12; Deut. v. 11; James v. 12.

VER. 24. *Leave thy offering.* This is not to be understood as if a man were always bound to go to the person offended; but it is to signify, that a man is bound in his heart and mind to be reconciled, to forgive every one, and seek peace with all men. Wi.

VER. 25, 26. Agree whilst you are in the way, or wayfaring men, i. e. in this life, lest you be cast into prison, i. e. according to SS. Cyprian, Ambrose, and Origen, into purgatory; according to S. Augustin, into hell, in which, as the debt is to be paid to inflexible justice, it can never be acquitted, and of course no release can be hoped for from that prison. A.

VER. 29. Whatever is an immediate occasion of sin, however near or dear it may be, must be abandoned, (M.) though it prove as dear to us, or as necessary, as a hand or an eye, and without delay or demur. A.

VER. 32. *Excepting the cause of fornication.* A divorce or separation as to bed and board, may be permitted for some weighty causes in Christian marriages; but even then, he that *marrieth her* that is dismissed commits adultery. As to this, there is no exception. See again Matt. xix. 9. Wi.—The knot of marriage is so sacred a tie, that the separation of the parties cannot loosen it, it being not lawful for either of the parties to marry again upon a divorce. Aug. de Bon. Conjug. c. 7. B.

VER. 34. *Swear not at all.* We must not imagine that here are forbidden all oaths, when there is a just and necessary cause of calling God to witness. An oath on such an occasion is an act of justice and religion. Here are forbidden unnecessary oaths in common discourse, by which the sacred name of God, which never ought to be pronounced without reverence and respect, is so frequently and scandalously profaned. Wi.—It is not forbid to swear in truth, justice, and judgment; to the honour of God, or our own or neighbour's just defence; but only to swear rashly, or profanely, in common discourse, and without necessity. Ch.

VER. 39. *Not to resist evil;* i. e. not to resist or revenge thyself of him that hath done evil to thee.—*Turn him the other cheek.* Let him have also thy cloak. These are to be understood as admonitions to Christians, to forgive every one, and to bear patiently all manner of private injuries. But we must not from hence conclude it unlawful for any one to have recourse to the laws, when a man is injured, and cannot have justice by any other means. Wi.—What is here commanded, is a

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 \*But let your speech be yea, yea: no, no: for whatsoever is more than these, cometh from evil.

38 You have heard that it hath been said: \*An eye for an eye, a tooth for a tooth.

39 But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn to him the other also.

40 \*And if any man will go to law with thee, and take away thy coat, let him have thy cloak also.

41 And whosoever shall force thee to go one mile, go with him other two.

42 \*Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

43 You have heard that it hath been said: \*Thou shalt love thy neighbour, and hate thy enemy.

44 But I say to you: \*Love your enemies, \*do good to them that hate you: \*and pray for them that persecute and calumniate you,

45 That you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust.

46 For if you love those that love you, what reward shall you have? do not even the publicans the same?

47 And if you salute your brethren only, what do you more? do not also the heathens the same?

48 Be you therefore perfect, as also your heavenly Father is perfect.

## CHAP. VI.

*Alms, prayer, and fasting recommended, but ostentation to be avoided. Forgiveness of injuries urged: simplicity of intention, and greater solicitude for the next than this life.*

\* James v. 12.—<sup>b</sup> Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21.—<sup>c</sup> Luke vi. 29.  
\* 1 Cor. vi. 7.—<sup>d</sup> Deut. xv. 8.—<sup>e</sup> Lev. xix. 18.—<sup>f</sup> Luke vi. 27.  
\* Rom. xii. 20.—<sup>g</sup> Luke xxiii. 34; Acts vii. 59.

Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge: but what is further added does not strictly oblige according to the letter, for neither did Christ, nor S. Paul, turn the other cheek. S. John xviii., and Acts xxiii. Ch.

VER. 41. *Go with him other two.* \*\*

VER. 43. *And hate thy enemy.* The words of the law (Lev. xix. 18) are only these: *thou shalt love thy friend as thyself*; but by a false gloss and inference, these words, *and hate thy enemy*, were added by the Jewish doctors. Wi.

VER. 46. *The publicans.* These were the gatherers of the public taxes: a set of men odious and infamous among the Jews for their extortions and injustice. Ch.

VER. 48. Jesus Christ here sums up his instructions, by ordering us to be perfect as our heavenly Father is perfect; i. e. to imitate, as far as our exertions, assisted by Divine grace, can reach, the Divine perfection. Wi.

\* V. 3. *The humble.* See S. Chrys. Hom. 15, in Matt. S. Jerom on this place, in his Commentary on S. Matt. S. Aug. Serm. Domini in Monte, tom. iii. part 2, p. 166, &c.

+ V. 22. *εἰκῇ*, sine causa, is in most Greek copies at present, as also in S. Chrys.; and so it is in the Prot. translation. But S. Jerom, who examined this reading, says positively that *εἰκῇ* was wanting in the true copies. In quibusdam Codicibus additur sine causa, Cæterum in veris definita sententia est, et ira penitus tollitur.

† Ibid. Raca. S. Aug. (Serm. Domini in Monte, p. 174) affirms it to be, non vocem significantem aliquid, sed indignantis animi motum, &c.

‡ Ibid. reus erit Concilii, τῷ συνεδρίῳ.

§ Ibid. gehennæ ignis, ἐνοχὸς ἔσται εἰς τὴν γέενναν τοῦ πυρός.

¶ V. 39. Non resistere malo, τῷ πονηρῷ, as before, a malo est. ἐκ τοῦ πονηροῦ ἔστιν. In both places ὁ πονηρὸς seems to signify an evil spirit, or an evil man.

\*\* V. 41. Vade cum eo et alia duo. In the ordinary Greek copies, we only read ὑπάγε μετ' αὐτοῦ δύο. But in other MSS. ὑπάγε μετ' αὐτοῦ εἰς ἄλλα δύο.



**T**AKE heed that you do not your justice before men, that you may be seen by them: otherwise you shall not have a reward from your Father, who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may be honoured by men. Amen, I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth:

4 That thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

5 And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men: Amen, I say to you, they have received their reward.

6 But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father, who seeth in secret, will reward thee.

7 And when you are praying, speak not much, as the heathens do: for they think that they are heard for their much speaking.

8 Be not you therefore like them. For your Father knoweth what you stand in need of, before you ask him.

9 You therefore shall pray in this manner: <sup>a</sup>Our Father who art in heaven, hallowed be thy name.

<sup>a</sup> A. M. 4035, A. D. 31.—<sup>b</sup> Luke xi. 2.

CHAP. VI. VER. 1. *Your justice*; \* in the common Greek copies, your alms, which seems to be the sense in this place. Wi.—Hereby it is plain that good works are justice, and that man doing them doth justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man, our Saviour here compriseth in the three eminent good works, alms-deeds, prayer, and fasting. Aug. 1. Perf. Just. c. 8. So that to give alms is to do justice, and the works of mercy are justice. Aug. in Psal. xlix. 5. B.

VER. 2. This may be understood figuratively, that we must avoid all ostentation in the performance of our good works. Many respectable authors are of opinion, that it was customary with the Pharisees and other hypocrites to assemble the poor they designed to relieve by sound of trumpet. M.

VER. 3. Be content to have God for witness to your good works, who alone has power to reward you for them. They will be disclosed soon enough to man, when at the day of general retribution the good and the evil will be brought to light, and every one shall be rewarded according to his works. A.

VER. 4. This repaying or rewarding of good works, so often mentioned here by Jesus Christ, clearly evinces that good works are meritorious, and that we may do them with a view to a reward, as David did, *propter retributionem*. A.

VER. 6. Because he who should pray in his chamber, and at the same time desire it to be known by men, that he might thence receive vain glory, might truly be said to pray in the street, and sound a trumpet before him: whilst he who, though he pray in public, seeks not thence any vain glory, acts the same as if he prayed in his chamber. M.—Jesus Christ went up to the temple, to attend public worship on the festival days.

VER. 7. Long prayer is not here forbidden; for Christ himself spent whole nights in prayer: and he saith, we must pray always; and the apostle, that we must pray without intermission, 1 Thess. v.: and the holy Church hath had from the beginning her canonical hours for prayer, but rhetorical and elaborate prayer, as if we thought to persuade God by our eloquence, is forbidden; the Collects of the Church are most brief and most effectual. Aug. Ep. 121, c. 8, 9, 10. B.

VER. 9. As God is the common Father of all, we pray for all. Let none fear on account of their lowly station here, for all are comprised in the same heavenly nobility. . . By saying, "who art in heaven," he does not mean to insinuate that he is there only, but he wishes to withdraw the humble petitioner from earth, and fix his attention on heaven. Chry. Hom. 20. Other prayers are not forbidden. Jesus Christ prayed in different words, (John viii.,) and the apostles (Acts i. 24), but this is an example of the simple style to be used in prayer, and is applicable to all occasions.—*Hallowed be thy name*, from the word *holy*, be held and kept holy, be glorified by us, and that not only by our words, but principally by the lives we lead. The honour and glory of God should be the principal subject of our prayers, and the ultimate end of our every action; every other thing must be subordinate to this. A.

VER. 10. Those who desire to arrive at the kingdom of heaven, must endeavour to order their life and conversation as if they were already conversing in heaven.

VER. 11. *Our supersubstantial bread*.† So it is at present in the Latin text:

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

14 <sup>c</sup>For if you forgive men their offences, your heavenly Father will also forgive you your offences.

15 But if you will not forgive men, neither will your Father forgive you your sins.

16 And when you fast, be not as the hypocrites, sad: for they disfigure their faces, that to men they may appear fasting. Amen, I say to you, they have received their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face,

18 That thou appear not fasting to men, but to thy Father who is in secret: and thy Father who seeth in secret, will reward thee.

19 Lay not up for yourselves treasures on earth: where the rust, and the moth consume, and where thieves dig through, and steal.

20 <sup>d</sup>But lay up for yourselves treasures in heaven: where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.

21 For where thy treasure is, there is thy heart also.

<sup>e</sup> Eccli. xxviii. 3, 4, and 5; Infra, xviii. 35; Mark xi. 25.—<sup>d</sup> Luke xii. 33; 1 Tim. vi. 19.

yet the same Greek word in S. Luke is translated *daily bread*, as we say it in our Lord's prayer, and as it was used to be said in the second or third age, as we find by Tertullian and S. Cyprian. Perhaps the Latin word, *supersubstantialis*, may bear the same sense as daily bread, or bread that we daily stand in need of; for it need not be taken for supernatural bread, but for bread which is daily added, to maintain and support the substance of our bodies. Wi.—In S. Luke the same word is rendered *daily bread*. It is understood of the bread of life, which we receive in the blessed sacrament. Ch.—As we are only to pray for our daily bread, we are not to be over-solicitous for the morrow, nor for the things of this earth, but being satisfied with what is necessary, turn all our thoughts to the joys of heaven. Chry. Hom. 20.

VER. 13. God is not the tempter of evil, or author of sin. James i. 13. He tempteth no man: we pray that he would not suffer the devil to tempt us above our strength: that he would remove the temptations, or enable us to overcome them, and deliver us from evil, particularly the evil of sin, which is the first, and the greatest, and the true efficient cause of all evils. A.—In the Greek we here read, for thine is the kingdom, and the power, and the glory; which words are found in some old Greek liturgies, and there is every appearance that they have thence slipped into the text of S. Matt. They do not occur in S. Luke, (xi. 4,) nor in any one of the old Latin copies, nor yet in the most ancient of the Greek texts. The holy Fathers prior to S. Chrysostom, as Grotius observes, who have explained the Lord's prayer, never mention these words.—And not being found in Tertullian, S. Cyprian, S. Jerom, S. Ambrose, S. Augustin, &c., nor in the Vatican Greek copy, nor in the Cambridge MSS., &c., as Dr. Wells also observes, it seems certain that they were only a pious conclusion, or doxology, with which the Greeks in the fourth age began to conclude their prayers, much after the same manner as, *Glorify be to the Father*, &c. was added to the end of each psalm. We may reasonably presume that these words at first were in the margin of some copies, and afterwards by some transcribers taken into the text itself. Wi.

VER. 16. He condemns not public fasts as prescribed to the people of God, (Judg. xx. 26; 2 Esd. ix.; Joel ii. 15; John iii.,) but fasting through vain-glory and for the esteem of men. B.

VER. 17. The forty days' fast, my dear brethren, is not an observance peculiar to ourselves; it is kept by all who unite with us in the profession of the same faith. Nor is it without reason that the fast of Christ should be an observance common to all Christians. . . Is it much for us to fast with Christ, who expect to sit at the table of his Father with him? Is it much for the members to suffer with the Head when we expect to be made one day partakers with him in glory? Happy the man who shall imitate such a Master. He shall accompany him whithersoever he goes. S. Bern. Serm. in Quad.—Observe how closely prayer and fasting are connected. Prayer gives us power to fast, fasting enables us to pray. Fasting gives strength to our prayer, prayer sanctifies our fast, and renders it worthy of acceptance before the Lord. S. Bern. Serm. de Orat. et Jejun.

VER. 20. By doing good works, distributing your superfluities to the indigent. A.



22 <sup>a</sup>The light of thy body is thy eye. If thy eye be simple, thy whole body will be lightsome.

23 But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be?

24 <sup>b</sup>No man can serve two masters: for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and mammon.

25 <sup>c</sup>Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the food: and the body more than the raiment?

26 Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by thinking can add to his stature one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin.

29 And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these.

30 Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven: how much more you, O ye of little faith?

31 Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

<sup>a</sup> Luke xi. 34.—<sup>b</sup> Luke xvi. 13.—<sup>c</sup> Psal. liv. 23; Luke xii. 22; Phil. iv. 6; 1 Tim. vi. 7; 1 Pet. v. 7.

VER. 22. Every action is lighted or directed by the intention. If the intention be upright, the whole body of the action is good, provided it proceed not from a false conscience. If the intention be bad, how bad must be the action! Christ does not here speak of an exterior, but an interior eye. He, therefore, who directs all his thoughts to God, may justly be said to have his eye lightsome, and consequently his heart undefiled with worldly affections; but he who has all his thoughts corrupted with carnal desires is, beyond a doubt, enveloped in darkness. Chrys.

VER. 24. Behold here a fresh motive to detach you from the love of riches, or mammon. We cannot both serve God and the world, the flesh and the spirit, justice and sin. The ultimate end of action must be one, either for this or for the next life. A.

VER. 25. A prudent provision is not prohibited, but that over-solicitude which draws the soul, the heart, and its affections from God, and his sweet all-ruling providence, to sink and degrade them in empty pursuits, which can never fill the soul. A.—Be not solicitous; § i. e. too solicitous with a trouble and anxiety of mind, as appears by the Greek.—For your life; lit. for your soul, which many times is put for life. Wi.

VER. 27. Why should the children of God fear want, when we behold the very birds of the air do not go unprovided? Moreover, what possible good can this anxiety, this diffidence procure them? Almighty God gives life and growth, which you cannot do with all your solicitude, however intensely you think. Apollo may plant, Paul may water, but God alone can give the increase, 1 Cor. iii. 6. Of how much greater consequence is it then to love and serve Him, and to live for Him alone! A.

VER. 30. O ye of little faith; that is, of little confidence in God and his providence. M.

VER. 32. It is not without reason that men are in such great fear and distress, when they are so blind as to imagine that their happiness in this life is ruled by fate. But such as know that they are entirely governed by the will of God, know also that a store is laid up for them in his hands. S. Chrys.

VER. 33. ¶ Your Father knoweth; he does not say God knoweth, but your Father, to teach us to apply to him with greater confidence. S. Chrys.—He that delivers himself entirely into the hands of God, may rest secure both in prosperity and adversity, knowing that he is governed by a tender Father. Aquin.

VER. 34. The morrow will bring with it cares enough, to occupy you in providing what will then be necessary for you. Christ does not prohibit all care about temporal concerns, but only what hinders us from seeking the kingdom of heaven in the first instance; or what makes us esteem more the things of this world than those of the next. M.—He who supplied our wants to-day, will supply them also to-morrow. The evil of the day is sufficient, without borrowing to-morrow's burden to increase the load. It is the curse of the envious and wicked

32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

34 Be not therefore solicitous for to-morrow: for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

## CHAP. VII.

*Rash judgment and the profanation of holy things condemned. Confidence, prayer, and earnest endeavours for salvation, recommended. Caution against false teachers. Perseverance in the practice of Christian virtues.*

JUDGE not,<sup>d</sup> that you may not be judged.

2 For with what judgment you have judged, you shall be judged:<sup>e</sup> and with what measure you have measured, it shall be measured to you again.

3 And why seest thou a mote in thy brother's eye: and seest not a beam in thy own eye?

4 Or how sayest thou to thy brother: Let me cast thine mote out of thy eye: and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6 Give not that which is holy to dogs: neither cast ye your pearls before swine, lest they trample them under their feet, and turning upon you, tear you.

7 Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and he that

<sup>d</sup> A. D. 31. Luke vi. 37; Rom. ii. 1.—<sup>e</sup> Mark iv. 24.—<sup>f</sup> Infra, xxi. 22; Mark xi. 24; Luke xi. 9; John xiv. 13; James i. 6.

to be self-tormented, whilst they who live by faith can always rejoice in hope, the true balm of every Christian's breast, the best friend of all in distress.

\* V. 1. Justitiam. In almost all Greek copies, ἐλεημοσύνην.

† V. 7. Nolite multum loqui, μὴ βαττολογήσητε, which is balbutire, nugari, &c.

‡ V. 11. Supersubstantialem, ἐπιούσιον, which Greek word is translated, quotidianam, Luc. xi. 3. So it is expounded by S. Chrys. ὁμ. xv. p. 138, τὸ ἐστὶν τοῦ ἁγίου τοῦ ἐπιούσιου; τὸν ἐφήμερον. S. Greg. of Nyssa (tom. i. p. 750, Edit. Paris. an. 1638) calls it ὁ ἅγιος τῆς σημερινῆς χρῆσις ἐστὶ. Panis hodiernæ or quotidianæ necessitatis. Suidas expounds it, ὁ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, qui est conveniens nostræ substantiæ, or ὁ κάθημερινός, quotidianus.

§ V. 25. Μὴ μεριμνᾶτε. It does not seem well translated take no thought.

|| V. 33. Et justitiam ejus, δικαιοσύνην αὐτοῦ, non ἀρετῆς, Dei, not Regni.

CHAP. VII. VER. 1. Judge not,\* or condemn not others rashly, that ye may not be judged or condemned. Wi.—S. Jerom observes, Christ does not altogether forbid judging, but directs us how to judge. Where the thing does not regard us, we should not undertake to judge. Where it will bear a favourable interpretation, we should not condemn. Magistrates and superiors, whose office and duty require them to judge faults, and for their prevention to condemn and punish them, must be guided by evidence, and always lean towards the side of mercy, where there are mitigating circumstances. Barefaced vice and notorious sinners should be condemned and reprobated by all. A.

VER. 2. This rule, which God will infallibly follow, should put a check to the freedom with which we so frequently condemn our neighbour. A.—As we behave towards our neighbours, interpreting their actions with charitableness, and excusing their intentions with mildness; or, on the contrary, judging them with severity, and condemning them without pity; so shall we receive our judgment. M.

VER. 3. Mote and beam, light and grievous sins. M.

VER. 5. Thou hypocrite, cast out first the beam, &c. Correct first thy own greater faults, before thou censure the less failings of others. Wi.

VER. 6. Give not that which is holy, or holy things, (as in the Greek,) to dogs; i. e. to scandalous libertines, or infidels, who are not worthy to partake of Divine mysteries and sacraments, who sacrilegiously abuse them, and trample them under their feet, as hogs do pearls. Wi.—The sacred mysteries should not be given to those that are not properly instructed in the sublime nature of them; nor should we hold any communication of religion with those that are enemies to the truths of Christ, which they tread under their feet and treat contemptuously, and will be so far from having any more friendship for you on account of such a criminal complaisance, that it is more probable they will betray you and turn against you. A.

VER. 7. After having preached these great and wonderful truths, after saving,



seeketh, findeth: and to him that knocketh, it shall be opened.

9 \*Or what man is there among you, of whom if his son ask bread, will he reach him a stone?

10 Or if he ask a fish, will he reach him a serpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that ask him?

12 <sup>b</sup>All things, therefore, whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

13 <sup>c</sup>Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it.

14 How narrow is the gate, and strait is the way, which leadeth to life: and few there are who find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

16 By their fruits you shall know them. Do men gather grapes off thorns, or figs off thistles?

17 Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18 A good tree cannot yield bad fruit, neither can a bad tree yield good fruit.

19 <sup>d</sup>Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

\* Luke xi. 11.—<sup>b</sup> Tob. iv. 16; Luke vi. 31.—<sup>c</sup> Luke xiii. 24.—<sup>d</sup> Supra, iii. 10.  
\* Infra, xxv. 11; Luke vi. 46.—<sup>f</sup> Acts xix. 13.

commanded his apostles to keep themselves free from the vices of mankind, and make themselves like not to the angels or archangels only, but to the Lord of all things; and not only observe justice themselves, but likewise to labour for the correction of others, lest they should be disheartened at these almost insurmountable difficulties; our Redeemer subjoins, Ask, and you shall receive, &c. When we offer our petitions to the Almighty, we must imitate the example of Solomon, who immediately obtained what he asked of the Lord, because he asked what he ought. Two things, therefore, are necessary to every prayer, that it be offered up with perseverance and fervour, and that it contain a lawful prayer. Chry. Hom. 24.

VER. 12. *For this is the law and the prophets*; that is, all precepts that regard our neighbour are directed by this golden rule, *do as you would be done by*. Wi.—The whole law, and all the duties between man and man, inculcated by the prophets, have this principle for foundation. The Roman emperor Alexander Severus, is related to have said, that he esteemed the Christians for their acting on this principle. A.

VER. 14. Our Saviour in another place says, my yoke is sweet, and my burden light. How comes it then that so few bear it, or how can we reconcile these texts together? The answer is at hand; for if soldiers and mariners esteem wounds, storms, and shipwreck easy to be borne with, in hopes of temporal rewards, surely no one can complain that the duties of a Christian are difficult, when compared with the glory which shall be revealed in us. Chry.

VER. 15. *In the clothing of sheep*. Beware of hypocrites, with their outward appearance of sanctity, and sound doctrine—*by their fruits you shall know them*. Such hypocrites can scarcely ever continue constant in the practice of what is good. Wi.—*Beware of false prophets*, or heretics. They are far more dangerous than the Jews, who being rejected by the apostles, are also avoided by Christians, but these having the appearance of Christianity, having churches, sacraments, &c., &c., deceive many. These are the rapacious wolves, of whom S. Paul speaks, Acts xx. Chry. Hom. 19. Origen styles them the gates of death, and the path to hell. Com. in Job, lib. i. tom. ii.

VER. 16. As the true Church is known by the four marks of its being one, holy, catholic, and apostolical, so heretics and false teachers are known by certain vices, and the pernicious effects of their novelties in religion. As the true Church is one, by its members submitting with humility to the authority established by Christ, (*he that will not hear the Church, let him be unto thee as a heathen or a publican*, Matt. xviii. 17,) so are false teachers known by their separation from the ancient Church, and their divisions among themselves, the necessary consequences of rebelling against the authority established by Christ, and alone capable of determining controversies. What bloody tumults and wars were there not produced in Germany, by the first Reformers in that country! Calvin overturned the government of Geneva; and his followers, under the name of Hugonots, filled France for a great length of time with slaughter and civil wars, frequently shaking the throne itself. In this country, the first cause of its separation from the universal Church, was the unbridled passion of a tyrant. In the reign of his successor, the insatiate avarice of a corrupt nobility, gratified with the sacrilegious plunder of the Church, established what is called the Reformation. The fear of being compelled to disgorge the fruits of their rapine, contributed much to the confirmation of that order of things in the reign of Elizabeth. She was inclined

20 Wherefore by their fruits you shall know them.

21 <sup>e</sup>Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, <sup>f</sup>and in thy name cast out devils, and done many wonderful works in thy name?

23 And then will I profess unto them: I never knew you: <sup>g</sup>depart from me, you that work iniquity.

24 <sup>h</sup>Therefore whosoever heareth these my words, and doth them, shall be likened to a wise man, who built his house upon a rock.

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man, who built his house upon the sand.

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 <sup>i</sup>For he was teaching them as one having authority and not as their Scribes and Pharisees.

\* Psal. vi. 9; Infra, xxv. 41; Luke xiii. 27.—<sup>b</sup> Luke vi. 48; Rom. ii. 13; James i. 22.—<sup>c</sup> Mark i. 22; Luke iv. 32.

to it by the circumstances of her birth, which could not be legitimate, if her father's marriage with Catharine of Arragon were valid, as the first authority in the Catholic Church had declared. The natural spirit of this heresy, though checked a while and kept under by the despotical government of this queen, appeared in its own colours soon after, and produced its natural fruits in the turbulence of the times that succeeded, and the multiplicity of sects that are continually springing up to this very day.—As the true Church is holy, recommending various exercises of religion tending to purify human nature, and render men holy, as fasting, confession of sins, evangelical counsels, &c., so false teachers cast off all these, *promising liberty*, (2 Pet. ii. 16,) and giving full rein to the lustful passions, thus giving a liberty of living, as well as a liberty of believing.—Another fruit of false teachers is, separation from what was the Universal Church before their time, and which continues to be still the far greater part, not being confined to one state or country.—Finally, false teachers are to be known by their not being able to show that they have received their doctrine and mission from the apostles, in a regular succession from them.

VER. 18. *A good tree cannot yield bad fruit, &c.* Not but that both good and bad men may change their lives. This, according to the unanimous consent of the Fathers, is only to be understood while they remain such. If a bad tree begin to produce good fruit, it becomes a good tree, &c. Wi.

VER. 21. Here Jesus Christ shows, that it is not sufficient to believe in him and hear his words, but that in order to salvation we must join works with faith; for in this shall we be examined at the last day. M.—Without faith they could not cry out, *Lord, Lord*. Rom. x. But the strongest faith without the works of justice, will not be available to salvation. 1 Cor. xiii. B.

VER. 22. *Have not we prophesied in thy name?* The gift of prophecy, and of doing miracles, may sometimes be granted to bad men, as to Caiaphas, and Balaam. Wi.

VER. 23. So as to approve and reward your works. Here he shows that even prophecy and miracles will not save us without good works. M.—How much less will faith, unassisted by good works, preserve us from condemnation. A.—The gift of miracles is bestowed on men not for their own good, but for the advantage of others. We must not then be surprised if men, who had indeed faith in Christ, but whose lives did not correspond with their faith, should be honoured with these extraordinary gifts, since the Almighty sometimes employs as his instruments in working similar wonders, men destitute both of faith and virtue.

VER. 24. In the Greek text, "I will compare him;" an apposite comparison, to show the necessity of good works. It is the duty of each individual to erect this spiritual edifice of good works in the interior of his soul, which may be able to resist all the attacks of our spiritual enemy: whilst those men who have true faith and no works are compared to a fool, and are sure to perish. M.

VER. 25. The Scribes and Pharisees only explained the law, and laid open the promises of Moses, whereas our Saviour gives new laws, and makes new promises in his own name; But I say to you, &c. The energy also with which our Saviour spoke, together with the miracles which he wrought, had far greater influence on the minds of the people than the frigid manner in which the Scribes delivered their doctrines. M.

VER. 29. He taught as one having power, *ἐξουσίαν*, to found a law of his own



## CHAP. VIII.

*Cure of a leper; of the centurion's servant; of the mother-in-law of S. Peter. Dispositions for following Jesus Christ. The storm appeased. Devils driven out of two men possessed, and suffered to go into the swine.*

**A**ND when he was come down from the mountain, great multitudes followed him.

2 \*And behold a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed.

4 And Jesus said to him: See thou tell no man: but go,<sup>b</sup> show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5 And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus said to him: I will come, and heal him.

8 And the centurion making answer, said: "Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under authority, having soldiers

\* A. D. 31. Mark i. 40; Luke v. 12.—<sup>b</sup> Lev. xiv. 2.—<sup>c</sup> Luke vii. 1.

Hence he said, Ego autem dico vobis; "But I say to you," viz. as a legislator, announcing to you not the law of Moses, or of any other, but my own law. Est. in dif. loca.—All agree that S. Matthew anticipates the sermon on the mount, in order thus to prefix the doctrines of Christ to the account of his miracles; for we cannot doubt that the discourse on the mount, which is mentioned by S. Matthew, is the same as that recorded by S. Luke. The beginning, the middle, and the conclusion correspond with each other. If S. Matthew mentions some particulars omitted by S. Luke, it is because his design was to collect together several instructions, which Jesus delivered on different occasions; and these, for the most part, are to be found in other parts of S. Luke.—This admirable sermon may be divided into three parts, viz. the exordium, the body of the discourse, and the conclusion. The exordium comprises the eight beatitudes, and merits our most serious attention. The body of the discourse is chiefly addressed to the apostles, whom Jesus had recently chosen, in order to instil into them, and all succeeding pastors of the Church, a right sense of the great duties belonging to their ministry; and, in the second place, it refers to all the faithful in general. The conclusion consists of an exhortation to a life of piety, and contains several advices, some of which chiefly regard pastors, others indiscriminately all the faithful in general.—May this excellent abridgment of thy doctrine, O Jesus! be the rule of our manners, the pattern of our life. Amen. A.

\* V. 1. Nolite judicare, κρίναι, which signifies either to judge, or to condemn.

† V. 18. Non potest Arbor bona, &c. S. Jeron, on this place, brings divers examples to show that men's natures are not necessarily or unchangeably good or bad. See S. Aug. lib. 2, de Serm. Domini in Monte, c. 24, p. 232. Non potest esse nix calida, cum enim calida esse cæperit, non jam eam nivem, sed aquam vocamus. See also S. Chrys. ὁμ κ' γ, pag. 168, linea 1. Edit. Savil.

CHAP. VIII. VER. 1. *And when he was come down from the mountain.* S. Matthew says that Jesus Christ *ascended* the mountain, and *sat down* to teach the people; while S. Luke affirms that he *descended*, and *stood* in a plain place. But here is no contradiction; for he first ascended to the top of the mountain, and then descended to an even plain, which formed part of the descent. Here he *stood* for a while, and cured the sick, as is mentioned by S. Luke; but afterwards, according to the relation of S. Matthew, he *sat down*, which was the usual posture of the Jewish doctors. S. Aug.

VER. 2. As the three evangelists relate the cure of the leper in nearly the same words, and with the same circumstances, we may conclude they speak of the same miracle. S. Matthew alone seems to have observed the time and order of this transaction, viz. after the sermon on the mount; the other two anticipate it. The Bible de Vence seems to infer, from the connexion S. Matthew makes between the sermon on the mount and the cure of the leper, that it was not the same leper as that mentioned Mark i. 40; Luke v. 12. V.—*Adored him.* In S. Mark it is said, *kneeling down*, chap. i. 40. In S. Luke, *prostrating on his face*. It is true, none of these expressions do always signify the adoration or worship which is due to God alone, as may appear by several examples in the Old and New Testament; yet this man, by Divine inspiration, might know our blessed Saviour to be both God and man. Wi.

VER. 3. *Jesus, stretching forth his hand, touched him.* By the law of Moses, whosoever touched a leper contracted a legal uncleanness: but not by touching in order to heal him, says Theophylactus. Besides, Christ would teach them that he was not subject to this law. Wi.—*Touched him.* To show, says S. Cyprian, that his body, being united to the Divinity, had the power of healing and giving

under me, and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 And Jesus hearing this, wondered, and said to those that followed him: Amen, I say to you, I have not found so great faith in Israel.

11 And I say unto you, that many shall come from the East, and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his mother-in-law lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirit with his word: and all that were sick he healed:

17 That it might be fulfilled, which was spoken by the

d Luke vii. 6.—e Mal. i. 11.—f Mark i. 32

life. Also to show that the old law, which forbade the touching of lepers, had no power over him; and that so far from being defiled by touching him, he even cleansed him who was defiled with it. S. Ambrose.

VER. 4. *For a testimony to them.* That is, when the priest finds thee truly cured, make that offering which is ordained in the law. Wi.—S. Chrysostom, in his third book on the priesthood, says, "the priests of the old law had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people; but the priests of the new law have power to purify, in very deed, the filth of the soul. Therefore, whoever despiseth them, is more worthy to be punished than the rebel Dathan and his accomplices."

VER. 5. *A centurion.* The same who (Luke vii. 3) is said to have sent messengers to our Saviour. But here is no contradiction: for what a man does by his servants, or friends, he is many times said to do himself. He came not in person out of humility, but by his message showed an extraordinary faith. Wi.—The centurion shows a much stronger faith in the power of Christ, than those who let down the sick man through the roof, because he thought the word of Christ alone sufficient to raise the deceased. And our Saviour, to reward his confidence, not only grants his petition, as he does on other occasions, but promises to go with him to his house to heal his servant. Chry. Hom. 27. The centurion was a Gentile, an officer in the Roman army. According to S. Luke he did not come to him in person, but sent messengers to him, who desired him to come down and heal his servant, whereas he seems here not to wish him to come: "Lord, I am not worthy," &c. These difficulties may be easily removed. A person is said to appear before the judge when his counsel appears for him; so he may be said to have come to Jesus, when he sent his messengers. Or it may be that he first sent his messengers, and afterwards went himself. As to the second difficulty, it may be said the messengers added that of their own accord, as appears from the text of S. Luke. M.—S. Augustin is of opinion that he did not go himself in person, for he thought himself unworthy, but that he sent first the ancients of the Jews, and then his friends, which last were to address Jesus in his name and with his words. L 2, de Cons. Evang. c. 20.

VER. 7. On this occasion our Saviour does what he never did before: every where indeed he meets the will of his supplicants, but here he runs before his request, saying, "I will come;" and this he does to teach us to imitate the virtue of the centurion.

VER. 8. Origen says, when thou eatest and drinkest the body and blood of our Lord, he entereth under thy roof. Thou also, therefore, humbling thyself, say, Domine, non sum dignus; Lord, I am not worthy, &c. So said S. Chrysostom in his mass, *Liturg. Græc. sub finem*; and so doth the Catholic Church say at this day in every mass. See S. Augustin, Ep. 118. ad Janu. B.—See Luke vii. 6

VER. 10. Christ here compares the faith of the centurion with that of the people in general, and not with that of his blessed mother and the apostles, whose faith was beyond a doubt much greater. M.—The Greek says, "neither in Israel."—*Jesus hearing this, wondered.* That is, by his outward carriage, says S. Aug., seemed to admire: but knowing all things, he could not properly admire any thing.

VER. 14. *Into Peter's house.* According to S. Mark, (i. 29,) and S. Luke (iv. 38,) the cure of Peter's mother-in-law seems to have been performed previously to the sermon on the mount, of which S. Luke makes mention in chap. vi. We may suppose that S. Matthew mentions it in this order, on occasion of the miracle performed in the same place on the centurion's servant. V.

VER. 17. In the Greek of the seventy-two interpreters, for infirmities we have ἀμαρτίας, sins; but the evangelist refers this to our bodily infirmities, because a



prophet<sup>a</sup> Isaias, saying: He took our infirmities, and bore our diseases.

18 And Jesus seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, will follow thee whithersoever thou shalt go.

20 And Jesus said to him:<sup>b</sup> The foxes have holes, and the birds of the air nests: but the Son of man hath not where to lay his head.

21 And another of his disciples said to him: Lord, permit me first to go, and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23<sup>c</sup> And when he entered into the ship, his disciples followed him.

24 And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep.

25 And his disciples came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds, and the sea, and there came a great calm.

27 But the men wondered, saying: Who is this, for even the winds, and the sea obey him?

28<sup>d</sup> And when he was come on the other side of the water, into the country of the Gerasens, there met him two men possessed with devils, coming out of the se-

<sup>a</sup> Isa. llii. 4; 1 Pet. ii. 24.—<sup>b</sup> Luke ix. 58.—<sup>c</sup> Mark iv. 36; Luke viii. 22.  
<sup>d</sup> Mark v. 1; Luke viii. 26.

S. Chrysostom observes, diseases are the punishment of sins, and frequently arise from the diseases of the soul. M.

VER. 20. By the fox is meant craft and cunning, by the birds pride. Thus then our blessed Lord answered him; pride and deceit dwell in your heart, but you have left no place for the Son of man to rest his head, who can rest only in the meek and humble. S. Augustin.

VER. 22. *Let the dead bury their dead.* The first words, *let the dead*, cannot mean those that were dead by a corporal death; and therefore must needs be understood of those who were spiritually dead in sin. Wi.—Two similar answers are mentioned in Luke ix. 57, 60. Jesus Christ may have given the same answers on two different occasions. V.—God will not suffer us to go and bury a deceased parent, when he calls us to other employments. S. Chry.

VER. 23. This bark is the Catholic Church. The sea denotes the world, the winds and tempests show the attempts of the wicked spirits to overturn the Church. The Lord seems to sleep when he permits his Church to suffer persecution and other trials, which he permits, that he may prove her faith, and reward her virtue and merits. Chry. Hom. 23, in Matt. viii.

VER. 25. Should God appear to sleep, with the apostles, we should approach nearer to him, and awaken him with our repeated prayers, saying, "Lord, save us, or we perish." A.

VER. 26. *Why are you fearful, having me with you?* Do you suppose that sleep can take from me the knowledge of your danger, or the power of relieving you? A.—*He commanded the winds.* Christ showed himself Lord and Master of the sea and winds. His words in S. Mark (iv. 39) demonstrate his authority: *Rising up he rebuked the wind, and said to the sea: Peace, be still.* Wi.—As before our Lord restored Peter's mother-in-law on the spot, not only to health, but to her former strength; so here he shows himself supreme Lord of all things, not only by commanding the winds to cease, but, moreover, by commanding a perfect calm to succeed. Chry. Hom. 29. How many times has he preserved his Catholic Church, when (to all human appearance, and abstracting from his infallible promises) she has been in the most imminent danger of perishing!

From this allegory of the ship and the storm, we may take occasion to speak of the various senses in which the words of Scripture may be occasionally taken. . . . The sense of Scripture is twofold, *literal* and *spiritual*. The literal is that which the words immediately signify. The spiritual or mystic sense is that which things expressed by words mean, as in Genesis xxii., what is literally said of the immolation of Isaac, is spiritually understood of Christ: and in Col. ii. 12, by the baptism of Christ, S. Paul means his burial.

VER. 28. *Two men possessed with devils.* S. Mark (chap. v.) and S. Luke, (chap. viii.) in the same passage, mention but one man, who is also said to be possessed with a *legion* of devils. Those evangelists seem to make mention only of one of them, because he might be much more fierce and famous than the other. Wi.

VER. 29. Before the time which God has marked to drive us from the world, and to bury us for ever in the prison of hell. V.—*What have we to do with thee?* Or what hast thou to do with us? what harm have we done thee? Wi.

VER. 30. *And not far from them.\** In all Greek copies at present we read,

pulchres, exceeding fierce, so that no one could pass by that way.

29 And behold they cried out, saying: What have we to do with thee, Jesus, Son of God? art thou come hither to torment us before the time?

30<sup>e</sup> And not far from them, there was a herd of many swine feeding.

31 And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32 And he said to them: Go. And they going out went into the swine; and behold, the whole herd ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

34 And behold the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

## CHAP. IX.

*Christ heals one sick of a palsy; calls Matthew; cures the issue of blood raises to life the daughter of Jairus; gives sight to two blind, and heals a dumb man possessed by the devil. Harvest, and workmen.*

AND entering into a ship, he passed over the water, and came into his own city.

2<sup>f</sup> And behold they brought to him a man sick of the palsy lying on a bed. And Jesus seeing their faith, said

\* Mark v. 11; Luke viii. 32.—<sup>e</sup> Mark v. 17; Luke viii. 37.—<sup>f</sup> A. D. 31.  
<sup>h</sup> Mark ii. 5, and 22; Luke v. 18.

*There was afar off.* Beza himself here owns that the Latin Vulgate is to be preferred before all the Greek copies and MSS. Wi.

VER. 31. *Send us into the herd of swine.* According to S. Luke, they begged of him two things; the first, that they might not be sent into hell, there to be tormented with more grievous torments, as they will be at the end of the world; the second, that they might be permitted to go into the herd of swine, that these being destroyed, the inhabitants of that country might be ill affected towards our Saviour, and refuse to receive him. The event seems to confirm this opinion. M.

VER. 32. Many reasons might be brought why our Saviour suffered the devils to enter into the swine: 1. To show that the devils had no power even over swine without his permission. 2. That such as were freed from their power, might acknowledge the greatness of the favour done them, by seeing from how great a multitude they were liberated. 3. To punish those Jewish citizens, who fed upon swine's flesh contrary to their law. And, 4. To show how willingly the devils dwell in the hearts of those who are addicted to a voluptuous and carnal life, aptly designated by the swine. M.

VER. 34. *That he would depart from their coasts.* S. Jerom thinks these people did this out of a motive of humility, looking upon themselves unworthy of his presence: others judge that the loss of the swine made them apprehend less Christ, being a Jew, might do them greater damages. Wi.

\* V. 30. *Erat non longè, but now in all Greek copies, erat longè, ἦν δὲ μακρὰν.* Beza says the reading in the Latin is to be followed, repugnante fide omnium Græcorum Codicum, sed rectius.

CHAP. IX. VER. 1. The cure of the paralytic (ver. 2) is generally supposed to have been anterior, in point of time, to the cure of two possessed persons Chap. viii. Carrieres supposes the contrary. V.—*Into his own city.* Not of Bethlehem, where he was born, nor of Nazareth, where he was brought up; but of Capharnaum, says S. Chrysostom, where he is said to have dwelt since he began to preach. See Matt. iv. 13. Wi.—S. Jerom understands this city to be Nazareth, which was Christ's own, because he was conceived there. S. Austin, S. Chrysos., Euthy., Theophylactus, think it was Capharnaum, because this miracle was performed at the last-mentioned place, according to S. Mark's relation; and S. Matthew calls it Christ's own city, because, after leaving Nazareth, he chose Capharnaum for the chief place of his abode. If S. Jerom's interpretation be admitted, we must suppose that S. Matthew, having told us that Christ came to his own city, Nazareth, and omitting to relate what happened there, passed immediately to the history of the cure of the paralytic, which took place at Capharnaum. Such omissions and change of place, without the reader's being informed of the transition, are not unfrequent in the evangelists. We must likewise observe that they frequently invert the order of facts, as to the time of their happening. Jansen.

VER. 2. *Thy sins are forgiven thee.* We do not find that the sick man asked this; but it was the much greater benefit, and which every one ought to prefer before the health of the body. Wi.—He says this, because he wished to declare the cause of the disease, and to remove it, before he removed the disease itself. He



to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee.

3 And behold some of the scribes said within themselves: This man blasphemeth.

4 And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

5 Which is easier to say, Thy sins are forgiven thee; or to say, Rise up, and walk?

6 But that you may know that the Son of man hath power on earth to forgive sins, then saith he to the man sick of the palsy: Rise up, take thy bed, and go into thy house.

7 And he rose up, and went into his house.

8 And the multitude seeing it, feared, and glorified God, who had given such power to men.

9 \*And when Jesus passed on from thence, he saw a

\* Mark ii. 14; Luke v. 27.—b Osee vi. 6; Infra, xli. 7.

might also desire to show the paralytic, what he ought to have prayed for in the first place. M.—The sick man begs for corporal health, but Christ first restores to him the health of his soul, for two reasons: first, That he might insinuate to the beholders, that the principal intent of his coming into the world was to cure the evils of the soul, and to let them know that the spiritual cure ought most to be desired and petitioned for. A second reason why Christ forgave the sick man his sins, was, that he might take occasion from the murmurs of the Pharisees, to speak more plainly of his power and Divinity, which he proved not only by restoring the man instantaneously to health, but by another miracle equally great and conclusive, which consisted in seeing their thoughts they had never expressed; for the evangelist observes, that they murmured in their hearts. He afterwards cures the sick man to show, says he, that the Son of man has power to forgive sins. Jansen.—We may here observe likewise, that when Christ afterwards gave his apostles their mission, and empowered them to preach to the whole world, he communicates this same power to them, and seems to refer to the miracles which he had wrought, to prove that he himself had the power which he gave them. All power, says he, is given to me in heaven and on earth. As the Father sent me, so I send you. . . . Whose sins you shall forgive, they are forgiven. A.—*Seeing their faith.* It does not follow from hence, as Calvin would have it, that faith alone will save us. For S. Chrysos. says, "Faith indeed is a great and salutary thing, and without it there is no gaining salvation." But this will not of itself suffice without good works; for S. Paul admonishes us, who have made ourselves deserving a participation of the mysteries of Christ, thus, (Heb. iv.) "Let us hasten, therefore, to enter into that rest." He tells us to hasten, that is, faith alone will not suffice, but we must also strive all our life by good works to render ourselves worthy to enter the kingdom of heaven: for if those Israelites, who murmured and would not bear the calamities of the desert, were not, on that account, permitted to enter the land of promise, how can we think ourselves worthy of the kingdom of heaven (figured by the land of promise) if we will not in this world undergo the labours of good works? S. Chrysos.—*Son, &c.* Oh the wonderful humility of the God-man! Jesus looks with complacency on this miserable wretch, whom the Jewish priests disdain to look upon, and in the midst of all his miseries calls him his son. S. Tho. Aquin.

VER. 3. *This man blasphemeth*, by pretending to have a power to forgive sins, which none but God can do; and they looked upon Jesus as a man only. It is true, and what all Catholics teach, that God alone hath power of himself to forgive sins. But Christ, who was both God and man, could, and did communicate his power of forgiving sins in his name, to bishops and priests, as his ministers and instruments in the sacraments of baptism and penance. We have Christ's clear words for it, (John xx. 23,) *whose sins you shall forgive, they are forgiven them, &c.* Wi.

VER. 4. *Jesus seeing their thoughts.* By showing that he knew their hidden thoughts, as well as by healing the man, to confirm his words and doctrine, he gave them a proof of his Divine power. Wi.—Had not our Saviour been truly God, and equal to his Father, he would have rebuked the Scribes, for attributing that to God only which he exercised. But so far from denying their assertion, he immediately admits the truth of it, and answers them by another no less wonderful act of his almighty power. He tells them publicly the evil they had thought in their hearts, whilst the Scriptures repeatedly affirm that God alone can know the secrets of hearts. *Thou alone knowest the hearts of the children of men*, 3 Kings viii. 39, and 2 Par. vi. 30. *And man seeth those things that appear, but the Lord beholdeth the heart*, 1 Kings xvi. 7. *The searcher of reins and hearts is God*, Psal. vii. 10. *The heart is perverse above all things, and unsearchable. Who can know it? I am the Lord that search the heart and prove the reins*, Jer. xvii. 9, and 10; and innumerable other texts of Scripture might be brought to prove that God only can know the minds and thoughts of men. Our Saviour, therefore, shows himself to be equal to his Father, by thus revealing to all the malicious murmurs of his enemies, who, for fear of the multitude, dared not to publish themselves what their wicked hearts devised. S. Chrys. Hom. 30.

VER. 5. The power of working miracles, and of forgiving sins, is proper to God, out can be communicated by God to man equally in the sacraments of baptism and penance. A.—*Which is easier?* It is more difficult to remit sins than restore the health of the body. S. Austin remarks, (tract. 72 in Joannem,) it is more difficult to justify a man than to create the heavens and the earth; but

man sitting in the custom-house, named Matthew: and he saith to him: Follow me. And he rose up, and followed him.

10 And it came to pass as he was at table in the house behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples, Why doth your master eat with publicans and sinners?

12 But Jesus hearing it, said: They that are in health need not a physician, but they that are sick.

13 Go then and learn what this meaneth: I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.

14 Then came to him the disciples of John, saying "Why do we, and the Pharisees fast often, but thy disciples do not fast?"

\* 1 Tim. i. 15.—d Mark ii. 18; Luke v. 33.

Christ speaks thus, because the Pharisees might otherwise have said, that as he could not confer visible health upon the body, he had recourse to the invisible remission of sins, and that it was easy to grant in words, what no one could discern whether it was really granted or not. In this sense, therefore, the word, "Be thou healed," is more difficult than simply to say, "Thy sins are forgiven thee;" which any one could say, though he might not effect what his word implied. M.

VER. 6. *But that you may know.* Thus Christ proves that he had the power of remitting sins; as a falsity cannot be confirmed by a miracle, since in this case God would bear testimony to a falsity. M.—*Take thy bed, &c.* This doubtless was commanded him, to convince the whole world that this was no phantom, and to add still greater credibility to the fact, and he rose, &c.

VER. 8. *Feared, and glorified God.* Here it may be observed, that the people, before they praised, feared God, for the fear of God is the beginning of wisdom. And S. Basil says, that fear, as a good guide, necessarily leads us to piety; and charity taking us, after having been exercised a little in fear, makes us perfect men. S. Basil.

VER. 9. *Named Matthew.* It is remarked by S. Jerom, that the other evangelists, out of respect to this apostle, did not call him Matthew, (the name he generally went by,) but Levi: whereas he, in his own Gospel, to show the goodness of God, who from a publican had made him an apostle, styles himself Matthew the publican. S. Thos. Aquin.—S. Austin, de Concor. Evan. It is most probable, says S. Austin, that S. Matthew does not mention what had happened to him before he began to follow Jesus; for it is supposed that this evangelist was called antecedent to the sermon on the mount; for S. Luke names the twelve that were chosen, and calls them apostles. S. Matthew mentions his vocation to the apostleship as one of the miracles that Jesus performed, for certainly it was a great miracle for a publican to become an apostle.—*Rose up, and followed him.* When we hear the voice of God calling us to virtue, we must not delay. The devil, says S. Basil, does not advise us to turn entirely from God, but only to put off our conversion to a future time. He steals away our present time, and gives us hopes of the future. But when that comes, he steals that also in the same manner; and thus by giving us present pleasure, he robs us of our whole life. S. Basil.

VER. 13. *I am not come.* The just appear to be mentioned ironically, as it is said in Genesis, *Behold Adam is become as one of us*: and, *If I hunger, I will not tell thee*, Psal. xlix. For S. Paul asserts, that none on the earth were just; *all have sinned, and need the glory of God*. Rom. iii. S. Chrys. Hom. 31.—Christ came to call all men, both just and unjust, since he called Nathanael, who was just man. But the meaning of these words is, I came not to call you, Scribes and Pharisees, who esteem yourselves just, and despise others, and who think you have no need of a physician; but I came to call those who acknowledge themselves sinners. Theophylactus.—Or the meaning may be, I came not to call the just to penance, of which they have no need; thus in S. Luke, (chap. v.) *I came not to call the just, but sinners to repentance.*—*Mercy, and not sacrifice.* Christ here prefers mercy to sacrifice; for, as S. Ambrose says, there is no virtue so becoming a Christian as mercy, but chiefly mercy to the poor. For if we give money to the poor, we at the same time give him life: if we clothe the naked, we adorn our souls with the robe of justice; if we receive the poor harbourless under our roof, we shall at the same time make friends with the saints in heaven, and shall afterwards be received by them into their eternal habitations. S. Ambrose.

VER. 14. *Then came.* When the Pharisees in the prior question had been discomfited. By S. Mark (xi. 18) we learn that the Pharisees joined with the disciples of the Baptist, and thus is reconciled what we read in S. Luke, (v. 33,) who only mentions the Pharisees. V.—*Why do we, and the Pharisees fast?* It is not without reason that the disciples of S. John should ask this question, fasting being always esteemed a great virtue, witness Moses and Elias; the fasts which Simeon made the people observe in Masphat, the tears, prayers, and fasting of Ezechias, o Judith, of Achab, of the Ninivites, of Anna, the wife of Helchana, of Daniel, o David, after he had fallen into the sin of adultery. Aaron, and the other priests also fasted before they entered into the temple. Witness also the fasts of Ann, the prophetess, of S. John the Baptist, of Christ himself, of Cornelius the centurion, &c., &c., &c. S. Jerom.

VER. 15. *Can the children of the bridegroom.\** This, by a Hebraism, sig













**T**he kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the market-place.

Cath.







15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16 And no man putteth a piece of new cloth to an old garment: for it taketh away what was whole from the garment, and the rent is made worse.

17 Neither do they put new wine into old bottles: otherwise the bottles break, and the wine runneth out, and the bottles are lost. But new wine they put into new bottles: and both are preserved.

18 <sup>a</sup>While he was speaking these things to them, behold a certain ruler came, and adored him, saying: Lord, my daughter is just now dead: but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up, followed him, with his disciples.

20 <sup>b</sup>And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall but touch his garment, I shall be healed.

22 But Jesus turning about, and seeing her, said: Take courage, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said:

24 Give place: for the girl is not dead, but sleepeth. And they laughed at him.

<sup>a</sup> Mark v. 22; Luke viii. 41.—<sup>b</sup> Mark v. 25; Luke viii. 43.

25 And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus was departing from thence, there followed him two blind men, crying out, and saying: Son of David, have mercy on us.

28 And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him: Yea, Lord.

29 Then he touched their eyes, saying: According to your faith, be it done unto you.

30 And their eyes were opened: and Jesus strictly charged them, saying: See that no man know *it*.

31 But they going out, spread his fame abroad in all that country.

32 And when they were gone out, <sup>c</sup>behold they brought to him a dumb man, possessed with a devil.

33 And the devil being cast out, the dumb man spoke; and the multitude wondered, saying: The like was never seen in Israel.

34 But the Pharisees said: He casteth out devils by the prince of the devils.

35 <sup>d</sup>And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying as sheep having no shepherd.

<sup>c</sup> Infra, xii. 22; Luke xi. 14.—<sup>d</sup> Mark vi. 6.

nifies the friends or companions of the bridegroom, as a *lover of peace* is called a *child of peace*: he that deserves death, *the son of death*, &c. Wi.

VER. 16. *A piece of new cloth.*† By the Greek is signified new-woven cloth, that has not yet passed the hands of the fuller. Wi.—*And no one putteth*, &c. Christ, by these similitudes, justifies the manner of life which he taught his disciples, which at first was adapted to their understandings; lest if, in the beginning, he had required them to fast contrary to what they had been accustomed, they might have been frightened at the austerity of his institute, and deserted him. He compares, therefore, his disciples to an old garment, and to old bottles; and an austere mode of life to new clothes and new wine. And he argues, that if we do not put new cloth to an old garment, because it tears the garment the more, nor put new wine into old bottles, because by its fermentation it would easily break them, so in like manner his disciples, who had been accustomed to a less rigid mode of life, were not at once to be initiated into an austere discipline, lest they should sink under the difficulty, and relinquish the pursuit of a more perfect life. M.

VER. 17. *New wine into old bottles.*‡ These vessels were made of skins, or were leather bottles, in which wine used to be carried and kept. Wi.—They were made of goat-skins prepared and sowed together, as is common in Spain and other southern countries to this day. A.—They were to wait till they were renewed by the Holy Ghost, before they could enter with advantage on the hard ways of penance. V.

VER. 18. *A certain ruler.*§ Lit. *a prince of a synagogue*. He is called *Jairus*, Mark v.; Luke viii.—*My daughter is just now dead*: or, as the other evangelists express it, is at the *point of death*; and her father having left her dying, he might think and say she was already dead. Wi.—In effect, news was shortly after brought him that she was dead. It is thus that some commentators explain the apparent difference found in Mark v. 22, and Luke viii. 41.—*But come, lay thy hand*, &c. Let us admire and imitate the humility and kindness of our Redeemer; no sooner had he heard the request of the ruler, but rising up, he followed him. Though, says S. Chrysostom, he saw his earthly disposition, requesting him to come and lay his hand upon her.

VER. 20. *And behold a woman*. This woman, according to Eusebius, came from Cæsarea Philippi, who, in honour of her miraculous cure, afterwards erected a brazen monument, descriptive of this event, before the door of her house in Cæsarea Philippi. Euseb.

VER. 22. *Επιστραφείς καὶ ἰδὼν*, turning about and seeing, as if he were ignorant, and wished to see who it was that had touched him, as the other evangelists relate. In S. Mark (v. 29) we see she was cured on touching the garment; and Jesus only confirms the cure by what he says in verse 34.—*But Jesus turning about*. Our Divine Saviour, fearing lest he might alarm the woman by his words, says immediately to her, *Be of good heart*; and at the same time calls her his daughter, because her faith had rendered her such. S. Chrysos.

VER. 23. *And when Jesus . . . saw the minstrels*. It was a custom among the Jews at funerals to hire persons to make some doleful music, and great lamentations. Wi.

VER. 24. *The girl is not dead*. Christ, by saying so, insinuated that she was ~~not~~ dead in such a manner as they imagined; that is, so as to remain dead, but presently to return to life, as if she had been only asleep. Wi.—*But sleepeth*. In the 11th chapter of S. John, Christ again calls death a sleep. *Our friend Lazarus sleepeth*. Thus he teaches us to be no longer in dread of death, since it was reduced to the condition of a sleep.

VER. 25. *He took her by the hand*; and as in his hands is the key both of life and death, (Apoc. i. 18,) so he commanded the soul to return and the girl to arise. A.

VER. 27. *Son of David, have mercy on us*. The blind men style our Saviour *Son of David*, to show the great respect they had for him. Thus the prophets also did, when they addressed those kings to whom they wished to testify particular respect and esteem. S. Chrysos. Hom. 33.

VER. 30. *And Jesus strictly charged them*. Although our Saviour strictly charged them to keep the miracle silent, they nevertheless published it throughout all that country; not being able to contain themselves, they became the evangelists and publishers of what they were commanded to conceal. Thus we are admonished not only to keep silent ourselves whatever is to our own commendation, but likewise to endeavour to hinder others from publishing it. On the other hand, whatever redounds to the glory of the Almighty, we must ourselves publish, and exhort others to make it known to the whole world. Therefore it is said, *Go and relate the glory of God*. S. Chrysos. Hom. 33.

VER. 34. *By the prince of the devils*. What more foolish ever entered the mind of man. Is it possible, as he afterwards says, that devils should be expelled by devils? They assist and strengthen, not weaken and destroy one another. S. Chrysos. Hom. 33.

VER. 36. *He had compassion on them*. The bowels of his compassion yearned to see multitudes cast down and oppressed, like sheep that are without a shepherd. The Pharisees indeed were their shepherds; but they acted the part of ravenous wolves, not only neglecting to lead the people to virtue, but even hindering, as much as they could, their advancement in good; for when the admiring multitude cried out, "Never did the like appear in Israel," they immediately decried it, saying, "By the prince of devils he casteth out devils." S. Chrysos. Hom. 33.

\* V. 15. *Filii sponsi, υἱοὶ τοῦ νυμφῶνος*, so *filius pacis, filius mortis*, &c.

† V. 16. *Panni rudis, ἀγνάφου*.

‡ V. 17. *In uteres, εἰς ἀσκούς*, *uteres ex corio*.

§ V. 18. *Modo defuncta est, ἄρτι ἐτελεύτησεν*. Mark v. 23. *In extremis est, ἰσχύτως ἔχει*, (Luke viii. 42,) *moribundatur, ἀπέθνησκει*.



37 Then he saith to his disciples :<sup>a</sup> The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

## CHAP. X.

*Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.*

**A**ND<sup>b</sup> when he had called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of sicknesses.

2 Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew, his brother.

3 James, the son of Zebedee, and John, his brother, Philip, and Bartholomew, Thomas, and Matthew, the publican, and James, *the son of Alphaeus*, and Thaddeus.

4 Simon Chananeus, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent; and commanded them, saying : Go not into the way of the Gentiles, and into the cities of the Samaritans enter not :

6 But go rather<sup>c</sup> to the lost sheep of the house of Israel.

7 And going, preach, saying : The kingdom of heaven is at hand.

<sup>a</sup> Luke x. 2.—<sup>b</sup> A. D. 32. Mark vi. 7, and 13; Luke ix. 1, and 6.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils : gratis you have received, gratis give.

9 <sup>d</sup>Do not possess gold, nor silver, nor money in your purses :

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall enter, inquire who in it is worthy : and there abide till you go thence.

12 And when you come into a house, salute it, saying : Peace be to this house.

13 And if that house be worthy, your peace shall come upon it : but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words : going forth out of that house, or city, shake off the dust from your feet.

15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

16 <sup>e</sup>Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves.

17 But beware of men. For they will deliver you

<sup>c</sup> Acts xiii. 46.—<sup>d</sup> Mark vi. 8; Luke ix. 3, and x. 4.—<sup>e</sup> Luke x. 3.

CHAP. X. VER. 1. Before this time the twelve were called *disciples*, and not *apostles*. But now he selects these from the disciples, and makes them, as it were, masters and interpreters of the ways of God to man. He sent afterwards seventy-two other disciples, (Luke x. 1,) but these twelve only to the whole world. A.—*His twelve*, &c. Christ chose twelve apostles, that they might correspond to the number of the Jewish patriarchs, by whom they may be said to have been pre-figured; and that as the whole Jewish people were descended according to the flesh from the twelve patriarchs, so the whole Christian people might be descended according to the spirit from the twelve apostles. M.

VER. 2. *First, Simon*.<sup>a</sup> Simon was the first of the apostles, not in the time of his vocation, as his brother Andrew was called to the apostleship before him, but in dignity, inasmuch as he was constituted the vicar of Christ, and the head of the Church. M.—*Who is called Peter*. When he first came to our Saviour, (John i. 42,) he said, *Thou art Simon, the son of Jonas*, (or John,) *thou shalt be called Peter*; in Chaldaic, *Cephas*; that is to say, *a rock*, designing to make him the first fundamental stone or head of his whole Church. See also Matt. xvi. 18. Beza, without any grounds, would have the word *first* to be an addition. But it is found in all Greek MSS. as well as in the ancient Fathers. W.

VER. 3. *James, the son of Zebedee*, called James the *greater*, put to death by Herod. Acts xii. 2. He was brother to John the evangelist. The other James was called the *less*, also James of *Alphaeus*, and the *brother of our Lord*, bishop of Jerusalem, martyred there about the year 61. W.—Some take Bartholomew to be the same as Nathaniel. Bartholomew signifies son of Tholmew; and he might have been called Nathaniel, son of Tholmew. V.

VER. 5. *Go not into the way of the Gentiles*, or among the Gentiles. In this first mission, the apostles were ordered to preach to the Jews only, or to the *children of the kingdom*. Matt. viii. 12. See also Matt. xv. 24, and Acts xiii. 46. W.—*These twelve Jesus sent*. We must here take notice that this commandment, given by Christ to the apostles, of confining their preaching to the house of Israel, does not contradict one related in Matthew, (chap. xxviii.,) *Go teach all nations*, &c. We observe that these two commandments were given at two very different times; the first indeed, (the subject of our present annotation,) the apostles received before the resurrection of Christ; the other after. It was necessary first to warn the Jews of the arrival of the Messiah amongst them; otherwise they might have excused themselves for having rejected him, by saying, "He had sent his apostles to preach, not to them, but to the Gentiles and Samaritans." S. Jerom.

VER. 7. *And going*, &c. What the apostles were to preach, is the second thing to be taken notice of in their mission. We here learn what it is, viz. that *The kingdom of heaven is at hand*. We here behold the great dignity to which the apostles were raised, when sent to preach. For, says S. Chrysostom, they are not sent to announce sensible things, like Moses and the prophets, but something wholly new, and before unheard of. They are not, like the prophets, to confine themselves to the preaching of temporal things, their doctrine is wholly heavenly; they are sent to announce the good things of eternity. S. Thos. Aquin.

VER. 8. *Heal the sick*, &c. This verse contains the third observation respecting the mission of the apostles: Christ not only gave them power to preach, but also to work miracles, in order, says S. Gregory, that works might give force and efficacy to their words, that as their doctrine was new, so their works might be new, and such as were before unheard of. S. Jerom also says, men would never have given credit to the apostles, unlearned and illiterate as they were, had they not been able to work miracles in proof of the great promises they made to them

of heaven. It was necessary that the greatness of their works should confirm the greatness of their promises. S. Jerom.—*Gratis you have received*. Here our Saviour admonishes his apostles not to work for the sake of lucre; but having themselves received gratuitously the light of faith, they should in the same manner communicate it to others. S. Jerom.

VER. 10. *Nor two coats, nor shoes*; † i. e. provide not yourselves with another coat for a reserve, but go like poor people, who have but just what is necessary. They were not to wear *shoes*, but they were allowed *sandals*, or soles with tops tied to their feet. Mark vi. 9.—*Nor a staff*. So Luke, chap. ix. 3: yet S. Mark says, *but a staff only*. To reconcile these expressions, some distinguish betwixt a staff necessary to walk with (which even the poorest people had) and another staff for their defence, which at least they were not to seek for. And the meaning of these admonitions is, that they were to go on their mission, not regarding whether they had a staff or not, unless it were necessary for them to walk with. W.

VER. 11. *And there abide*, &c. That is, stay in the same house as long as you remain in the same city: remove not from *house to house*, as it is said, Luke x. 7, but be content with what you meet with. W.—*Into whatsoever*, &c. Lest the apostles should be induced to think, by what our Saviour had said in the preceding verse, viz. *the workman is worthy*, &c., that every door would be open for their entrance, he here tells them to inquire at their entry into any city, who amongst the inhabitants were worthy. S. Chrysostom, Hom. 33.

VER. 13. *And if that house*, &c., i. e. if it be worthy to receive your peace. In S. Luke (chap. x. 6) it is written, *And if the son of peace be there*: that is, a lover of peace, or one worthy of peace and prosperity. Thus a son of death means one deserving of death. M.—*Your peace shall come upon it*. If men will not hearken to your instructions, you have this comfort and peace of mind, that you have discharged your duty. W.

VER. 14. *Shake off the dust from your feet*. It was common enough with the Jews, or at least with the preachers and prophets, to use some extraordinary outward actions, to make what they said more taken notice of by the people, as here the shaking off the dust from their feet was to denote to the obstinate unbelievers, that the very dust which their feet had contracted, in coming to preach to them the gospel, should hereafter rise in judgment against them. W.

VER. 16. *Wise as serpents*, &c. It is a proverbial way of speaking; and an admonition to be circumspect and discreet, but harmless, innocent, sincere in all our actions and dealings. W.—*Simple*. That is, harmless, plain, sincere, and without guile. Ch.—*In the midst of wolves*. Although Christ sent his apostles not only against wolves, but even into the very midst of wolves, still he commands them to behave with the meekness of sheep and simplicity of doves. Thus he evinces the greatness of his power, in overcoming the wolves by the sheep, which were continually exposed to be devoured and torn in pieces by them, still never failing to change the fierce nature of the ravenous wolf into their own nature, in mildness and innocence. As long as we retain the nature of sheep, we easily overcome our adversaries; but no sooner are we changed into wolves, than we become the derision of our enemies: the supreme Pastor, who superintends the sheep, not the wolves, withdrawing from us the powerful protection of his grace, and leaving us to the misery of our own weakness.—*As sheep*, &c. He compares them to sheep, not only because of their innocence, but also because they were sent unarmed and destitute of all human support. M.—*Wise*, &c. That you may guard against the snares of your enemies. The prudence of the serpent is celebrated, because when it cannot escape, it strives at least to preserve its head free from hurt.



up in councils, and they will scourge you in their synagogues.

18 And you shall be brought before governors, and before kings, for my sake, for a testimony to them, and to the Gentiles.

19 But when they shall deliver you up, <sup>a</sup>be not thoughtful how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death.

22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 <sup>b</sup>The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?

26 Therefore fear them not: <sup>c</sup>for there is nothing hid, that shall not be revealed: nor secret that shall not be known.

27 That which I tell you in the dark, speak ye in the

light: and that which you hear in the ear, preach ye upon the house-tops.

28 And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell.

29 <sup>d</sup>Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father

30 But the very hairs of your head are all numbered.

31 Fear not therefore: you are of more value than many sparrows.

32 <sup>e</sup>Whosoever therefore shall confess me before men, I will also confess him before my Father, who is in heaven.

33 But whosoever shall deny me before men, I will also deny him before my Father, who is in heaven.

34 <sup>f</sup>Do not think that I am come to send peace upon earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 <sup>g</sup>And a man's enemies shall be they of his own household.

37 <sup>h</sup>He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 <sup>i</sup>And he that taketh not up his cross, and followeth me, is not worthy of me.

39 He that findeth his life shall lose it: <sup>k</sup>and he that shall lose his life for my sake, shall find it.

<sup>a</sup> Luke xii. 11.—<sup>b</sup> Luke vi. 40; John xiii. 16, and xv. 20.—<sup>c</sup> Mark iv. 22; Luke viii. 17, and xii. 2.—<sup>d</sup> 2 Kings xiv. 11; Acts xxvii. 35.

<sup>e</sup> Mark viii. 38; Luke ix. 26, and xii. 8; 2 Tim. ii. 12.—<sup>f</sup> Luke xii. 51.—<sup>g</sup> Mic. vii. 6.—<sup>h</sup> Luke xiv. 26.—<sup>i</sup> Infra, xvi. 24; Mark viii. 34; Luke xiv. 27.—<sup>k</sup> Luke ix. 24, and xvii. 33.

whilst it leaves the rest of its body exposed. Thus Christians, who have Christ for their Head, must preserve his faith and religion, though with the loss of every thing else. M.

VER. 17. *They will deliver you up in councils.* Christ, in this and the following verse, warns his apostles of the many troubles and persecutions to which the preaching of the faith would expose them.

VER. 18. *For a testimony to them, &c.* That is, that by suffering with fortitude and constancy, you may bear testimony of me, as men must know, that it is not any vain thing for which they see you are prepared to die. Or the sense may be, that this may be for you a testimony against them in the day of judgment, and may render them inexcusable, since they will be unable to say that they have not heard the gospel. M.

VER. 19. *Be not thoughtful, with too great a concern of mind.* Wi.—That the apostles might not be discouraged at the description, which our Saviour gave them in the two preceding verses, of the troubles which they would have to sustain in their ministry, he now endeavours to console them. When you are called before councils, says he, do not think how or what to speak, for it shall be given you in that hour what to speak. A truly comfortable thought for all who should afterwards engage in the ministry of Christ. A.

VER. 22. *He that shall persevere, &c.* We are here told, that to be saved it is not sufficient that we were once virtuous, we must persevere to the end. We are also assured of the same truth in Ezekiel, *If the just man shall turn away from his justice, and shall commit iniquity, he shall die in his sins, and his justices which he hath done shall not be remembered.* Chap. iii. 20. A.

VER. 23. *Flee into another.* Tertullian, with some others, held it never lawful to fly in the time of persecutions, against both the doctrine and example of our Saviour, Christ.—*You shall not finish, &c.* S. Chrys. thinks the sense of these words is, you shall not go through, and have finished your preaching in all the cities of Israel, till I, who follow you, shall come, and join you again. Others expound it, till the coming of me, your Messiah, shall be published, and owned after my resurrection. Wi.

VER. 24. *The disciple is not above, &c.* If we therefore are disciples of Christ, we ought to embrace with joy opprobrious and evil language, willingly receive and bear with patience all those things which our noble Lord and Master underwent for us. S. Austin.

VER. 25. *Beelzebub.* In the Greek *Beelzeboul.* It was the name the Jews gave to the greatest of the devils, and also to the idol of Accaron. The word signifies the *lord of flies*; either because of the multitude of flies that were in the temple of that idol, or because the people used to sacrifice to this idol, when they were molested with flies. Wi.

VER. 26. *For there is nothing hid, &c.* Even in this life, for truth, however much oppressed, is yet accustomed at length to rise superior to oppression. What Christ therefore says here is, although the wicked persecute you, yet your virtue shall at length be known. M.

VER. 27. *That which I tell you, &c.* We must not suppose that our Saviour was accustomed to deliver his instructions to his apostles in the secret of the night, or teach them in private by whispers. But here he uses a figure of speech, to convey to the minds of his apostles the insignificance of Judea, where he was speaking, in comparison of the whole world, which they were to instruct; and the low whisper of his voice, compared to the sound which they shall send forth to the ends of the earth. S. Chrysos. Hom. 35.—*Upon the house-tops.* The tops of the houses in Palestine were flat, and the inhabitants were accustomed to assemble on them and discourse together in great numbers. To preach, therefore, on the top of a house, is the same as to preach where there is a great concourse of people. M.

VER. 28. *Fear not those that, &c.* Men are afraid of a prison, yet they are not afraid of hell fire. They fear temporal punishments, but dread not the torments of eternal fire. S. Austin in Baradius.—He who continually fears hell, will never fall into it; but he who is negligent, will undoubtedly fall. S. Chrys. in Baradius.

VER. 29. *Are not two sparrows?* The sense is, sparrows are of very small value, and yet Divine Providence defends and feeds them; how much more, therefore, will not God take care of you, who so far excel them? No one, therefore, will be able to rob you of life without God's permission. M.

VER. 34. *I came not to send, &c.* That is, dissension and war, in order that the false peace of sinners may be destroyed, and that those who follow me may differ in morals and affections from the followers of this world. The sword, therefore, is the gospel, which separates those parents who remain in infidelity, &c., &c., &c. M.—It must be observed, that the gospel does not necessarily of itself produce dissensions amongst men, but that Christ foresaw from the depravity of man's heart, that dissensions would follow the propagation of the gospel. A.

VER. 35. *I am come to set a man at variance, &c.* Not that this was the end or design of the coming of our Saviour; but that his coming and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him. Ch.

VER. 36. *And a man's enemies, &c.* He here alludes to our own passions of love, hatred, anger, envy, &c., which are our greatest enemies; and it is against these that we must make use of the sword our Saviour came to send amongst men. Baradius.

VER. 37. *Is not worthy of me, &c.* That is, is not worthy to be my disciple, and to enjoy my kingdom. M.

VER. 38. *He that, &c.* There are two kinds of crosses which our Saviour here commands us to take up; one corporal and the other spiritual. By the former, he commands us to restrain the unruly appetites of the touch, taste, sight, &c. By the other, which is far more worthy our notice, he teaches us to govern the affections of the mind, and restrain all its irregular motions, by humility, tranquillity, modesty, peace, &c. S. Austin.

VER. 39. *He that findeth, &c.* Behold the great losses that befall such as



40 "He that receiveth you, receiveth me : and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet : and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 "And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple : Amen, I say to you, he shall not lose his reward.

## CHAP. XI.

*John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burthens.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, that he passed from thence, to teach and preach in their cities.

2 "Now when John had heard, in prison, the works of Christ, sending two of his disciples, he said to him :

3 Art thou he that art to come or do we look for another ?

4 And Jesus making answer, said to them : Go and relate to John what you have heard and seen.

5 "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, "the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

7 "And when they went their way, Jesus began to say

\* Luke x. 16 ; John xiii. 20.—<sup>b</sup> Mark ix. 40.—<sup>c</sup> Luke vii. 18.—<sup>d</sup> Isa. xxxv. 5.

love their souls above measure ; and, on the contrary, the advantages that follow from hating them as they ought. S. Chrysos. Hom. 36.—That is, he that findeth in this life pleasures and comforts, and places his affections upon them, will certainly soon lose them. For Isaias says, (chap. xl. 6,) "All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen."

VER. 41. *The reward of a prophet.* That is, shall be partaker of the reward of a prophet, or shall receive the same reward as a prophet ; as, according to the law of David, (1 Kings xxx. 24,) he who descended to the battle, and he who remained with the baggage, shared equally. So Saul, whilst he kept the clothes of those who stoned Stephen, stoned him by the hands of them all, as S. Austin observes. M.

\* V. 2. Primus Simon, πρῶτος Σίμων. See S. Jerom, S. Chrysostom, &c.

† V. 10. Neque virgam, μηδὲ ῥάβδον, and in divers MSS. both here and in S. Luke, ix. 3, μητρε ῥάβδου, neque Virgas. But in S. Mark, (vi. 8,) nisi Virgam tantum, εἰ μὴ ῥάβδον μόνον, in all MSS.

CHAP. XI. VER. 2. The order of time is not here observed by the evangelist. S. John's deputation to Jesus Christ took place some time before ; and the text of the 7th chap. of S. Luke, gives it soon after the cure of the centurion's servant ; hence all that follows, in chap. xi. of S. Matthew, is placed by persons who have drawn up *evangelical harmonies*, immediately after the first 17 verses of chap. viii. A.

VER. 3. *Art thou he that art to come ?* (Greek, *who cometh ?*) i. e. the Messiah. John the Baptist had already, on several occasions, declared that Jesus was the Messiah. John i. He could not then doubt of it himself, but sent his disciples to take away their doubt. Wi.—S. John the Baptist sent his disciples not to satisfy his own doubts, but for the sake of his disciples, who, blinded by the love they bore their master, and by some emulation, would not acknowledge Christ to be the Messiah. S. Chrysos. in Baradius.—John does not here propose this question as ignorant of the real case, but in the same manner as Christ asked where Lazarus was laid. So John sends his disciples to Jesus, that seeing the signs and miracles he performed, they might believe in him. As long, therefore, as John remained with his disciples, he constantly exhorted them to follow Jesus ; but now that he is going to leave them, he is more earnest for their belief in him. S. Thos. Aquin.

VER. 4. *Go and relate, &c.* S. Luke here relates that Christ wrought more miracles when the disciples of S. John came than usual, by which he proved in a much stronger manner than he could have done by words, that he was the Messiah. For the prophets only wrought miracles by invoking the name of God, whereas he did it by his own authority. S. Cyril.

VER. 5. *The blind see, &c.*† Christ shows them who he was by the miracles, which were foretold concerning the Messiah.—*The poor have the gospel preached to them.* This is the sense held forth by the prophet Isaias, chap. lxi. 1. Wi.—That is, they are declared to have the kingdom of heaven, and are styled blessed. Here also he fulfils the prophecy of Isaias, (chap. lxi.,) which in the Septuagint version is rendered, *He sent me to preach the gospel to the poor.* Nicolaus de Lyra.

to the multitude, concerning John ; What went you out into the desert to see ? a reed shaken with the wind ?

8 But what went you out to see ? a man clothed in soft garments ? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see ? a prophet ? yea, I tell you, and more than a prophet.

10 For this is he of whom it is written : "Behold I send my angel before thy face, who shall prepare thy way before thee.

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist : yet he that is the lesser in the kingdom of Heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John :

14 And if you will receive it "he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like ? It is like to children sitting in the market-place who cry out to their companions,

17 And say : We have piped to you, and you have

\* Isa. lxi. 1.—<sup>f</sup> Luke vii. 24.—<sup>g</sup> Mal. iii. 1 ; Mark i. 2 ; Luke vii. 27.—<sup>h</sup> Mal. iv. 5.

VER. 6. *Scandalized in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure (Ch.) ; or on my account, that is, at the doctrine of the cross ; or when I shall die on an infamous cross. Wi.

VER. 8. *Clothed in soft, &c.* That the Baptist was not like the reeds changeable by nature, the respect that the whole Jewish people paid him sufficiently evinced. Our Redeemer, therefore, proceeds to show that S. John was not changeable by his manner of life.

VER. 9. *More than a prophet.* John was a prophet, because he foretold the coming of Christ ; and he was more than a prophet, because he saw him, which was a privilege that none of the ancient prophets enjoyed ; and not only did he see him, but pointed him out, before he was acknowledged in that character. Again he was more than a prophet, inasmuch as he was the precursor of the Messiah, who even deigned to receive baptism at his hands. M.

VER. 11. *He that is the lesser, &c.* Maldonatus and Tolletus suppose the meaning to be, that he who is the least in sanctity in the Church of Christ is greater than John ; not that John did not excel in sanctity many, nay even most of the children of the Church of Christ, but that those who belong to the Church, on account of this circumstance of their being under the new law, which is the law of children, are greater than those under the old law, which was the law of bondsmen, as the least among the children is greater than the greatest among the bondsmen. Now John in this respect did not belong to the Church of Christ, as he was slain before Christ's death, before which time the gospel was not fully established. M.—*There hath not risen . . . a greater, &c.* This comparison, by what we find, Luke vii. 28, is only betwixt John and the ancient prophets, to signify that John was greater than any of the prophets, at least by his office of being the immediate precursor of the Messiah. The comparison cannot be extended to Christ himself, who was both God and man, nor to his blessed Virgin Mother ; nor need we understand them of his apostles. Wi.

VER. 12. *Suffereth violence, &c.* It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations. Ch.—*The kingdom of heaven, &c.* That is, the kingdom of heaven is to be obtained by mortification, penance, poverty, and those practices of austerity which John, both by word and example, pointed out.

VER. 13. *All the prophets and the law prophesied until John :* as if he had said, all they who prophesied before, foretold the coming of the Messiah : but now John points him out present with you, so that now all the types and figures of the ancient law will be fulfilled, and at an end. Wi.

VER. 14. *He is Elias, &c.* Not in person, but in spirit. Luke i. 17. Ch.—John is here styled Elias, not in the same manner as those who taught the transmigration of souls ; but the meaning is, that the precursor came in the spirit and virtue of Elias, and had the same fulness of the Holy Ghost. The Baptist is not undeservedly styled Elias, both for the austerity of his life, and for his sufferings. Elias upbraided Achab and Jezabel for their impieties, and was obliged to flee. John blamed the unlawful marriage of Herod and Herodias, and died for his virtue. S. Jerom, in S. Thos. Aquin.

VER. 17. *We have piped.* Christ, says S. Jerom on this place, was represented by the children that piped, or played on pipes, and S. John by those that



not danced we have lamented, and you have not mourned

18 For John came neither eating nor drinking; and they say. He hath a devil.

19 The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then he began to upbraid the cities, wherein were done the most of his mighty works, because they had not done penance.

21 \*Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou, Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if the mighty works had been done in Sodom that have been done in thee, perhaps it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

<sup>a</sup> Luke x. 13.—<sup>b</sup> John vi. 46; vii. 28; viii. 19, and x. 15.—<sup>c</sup> Jer. vi. 12.

mourned; because Christ refused not, upon occasions, to eat and converse with sinners. Wi.—*We have lamented.* This part is to be understood of S. John, who led a most austere life, and notwithstanding was despised by the Jews. S. Jerom, in S. Thos. Aquin.—Similar to this is the complaint of the Almighty, by the mouth of the prophet Isaias: *What is there that I should have done to my vineyard, and have not done it?* Our Redeemer and the Baptist imitated skillful huntsmen, who make use of various and opposite stratagems, that if the nimble animal escape one, he may fall into another. If the Jews admired fasting and penance, whose words should have led them to the Son of God? If fasting appeared sorrowful and forbidding, why did they not join themselves to Jesus, who came eating and drinking, and compassionating their infirmities? which way soever they chose they might have arrived at salvation? S. Chrys. Hom. 38.

VER. 19. *Came eating and drinking.* Whereas John came living in the wilderness on locusts, wild honey, &c. Yet most part of the Jews neither regarded Christ nor S. John: nay, the Pharisees here (ver. 18) say of John, that he is possessed with a devil.—*Wisdom is justified by her children.* That is, by such as are truly wise; and the sense seems to be, that the Divine wisdom and providence hath been justified, i. e. approved, owned, and declared just and equitable by those that, being truly wise, have made good use of the favours and graces offered them at this time of their redemption, when others have remained obstinate in their blindness, and refused to believe in Christ. Wi.

VER. 21. *Woe to thee, Corozain, &c.* These four verses show us how dangerous it is to resist the Divine graces, and not to make good use of those favourable opportunities which the Divine Providence hath placed us in, of working our salvation and of improving ourselves in virtue and sanctity. Wi.—*Sackcloth and ashes, &c.* It was the custom for those who were in mourning, to be clothed with sackcloth, and sit in ashes. M.

VER. 23. If we compare this with Luke x. 15, it will appear that Jesus Christ twice made this reproach to these two impenitent cities. V.

VER. 25. *Jesus answered, &c.,* lit. *Jesus answering said*; where we may take notice, that *answering*, in the style of the Scripture, is often put when it is no answer to any thing that was said before. Wi.—*Because thou hast hid, &c.* Jesus gives thanks to his heavenly Father, because he had revealed the secret of his coming to his disciples, who, according to the false opinion of men, are called children and fools, and had hid it from the Scribes and Pharisees, whom he in ridicule calls the wise and prudent. By this prayer, he also begs that his heavenly Father would complete what he had begun in his apostles. S. Jerom.—Christ does not rejoice that it was not revealed to the wise and prudent, but because it was revealed to his little ones. S. Thos. Aquin.

VER. 28. *All you that, &c.* That is, you who are wearied with the heavy load of your sins, and the grievous yoke of the old law. M.

VER. 29. *Take up my yoke, &c.* Fear not the yoke of Christ, for it is a yoke of the greatest sweetness. Be not disheartened when he mentions a burden, because it is a burden exceeding light. If then our Saviour says, that the way of virtue is exceeding narrow, and replete with difficulties and dangers, we must call

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. <sup>b</sup>And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom the Son will reveal *him*.

28 Come to me, all you that labour, and are heavy laden, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: <sup>c</sup>and you shall find rest to your souls.

30 <sup>d</sup>For my yoke is sweet and my burthen light.

## CHAP. XII.

*Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to satan.*

**A**T<sup>e</sup> that time Jesus went through the corn on the sabbath-day: and his disciples being hungry, began to pluck the ears of corn, and to eat.

2 And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath-days.

3 But he said to them: Have you not read<sup>e</sup> what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, <sup>f</sup>but for the priests only?

<sup>d</sup> John vi. 3.—<sup>e</sup> A. D. 31. Mark ii. 23; Luke vi. 1.—<sup>f</sup> 1 Kings xxi. 6.—<sup>g</sup> Lev. xxiv. 9.

to mind that it is so to the slothful only. Perform therefore with alacrity what is required, and then will all things be easy; the burden will be light, and the yoke sweet. S. Chrysos. Hom. 39.

VER. 30. *For my yoke is sweet, &c.* For though, in regard of our weak nature, it be ever so bad a yoke, yet the grace of God renders it easy and light, because our Lord himself helps us to bear it, according to that of the prophet Osee, (xi. 4.) *I will be unto them as he that takes the yoke from off their heads.*

\* V. 3. Qui venturus es, ὁ ἐρχόμενος, qui venit, who cometh.

† V. 5. Pauperes evangelizantur, πτωχοὶ εὐαγγελίζονται. In <sup>2</sup> prophet Isaias, εὐαγγελίζεσθαι πτωχοῖς ἐπέσταλέ με.

CHAP. XII. VER. 1. *And his disciples being hungry.* It is remarked by S. Jerom, that the Pharisees did not accuse the disciples of theft, but of a breach of the sabbath. S. Luke calls this sabbath, *Sabatum secundo primum*, which is differently explained by interpreters. Ribeira, following S. Chrysostom and Theophilactus, thinks that every sabbath was so called, which followed immediately any feast. Maldonatus is of opinion that some particular sabbath is pointed out by this name, and conjectures that it was the sabbath of Pentecost, because it is the second of the great feasts, viz. the Passover, Pentecost, Scenopagia, or of the Tabernacles.—In the Greek, *Sabaoth* is in the plural, and means the days of the sabaoth or rest, which were a part of the feast. The three great feasts lasted a whole week each. They were all three called *πρωτα*, i. e. great, solemn feasts. The first was that of the Passover, with the seven days of unleavened bread, called *πρωτόπρωτον*, the first-first sabbath by excellence: the second was the great feast of Pentecost, *δευτερόπρωτον*, the second-first sabbath, (which seems to have been the feast meant by the evangelist in this place, as at this season the corn was ripe in Palestine,) and the third was the feast of tabernacles, *τριτόπρωτον*, the third-first great sabbath. Many, however, are of opinion, that by second-first sabbath is meant the octave day of the feast, which was ordered to be equally solemnized with the first day of the feast. Lev. xxiii. 36, 39, and Num. xxix. 35.

VER. 3. *What David, &c.* Christ shows them that the law need not always be taken according to the bare letter.—*Into the house of God*; i. e. where the tabernacle was then kept: not into the temple, which at that time was not built.—*Eat the loaves, &c.* Christ speaks of those loaves which were ordered to be placed on a table within the tabernacle, and changed from time to time. This translation seems as literal as may be, and more intelligible than *loaves of proposition, or show-bread*. Wi.

VER. 4. *How he entered, &c.* The house of God was then at Nobe. In S. Mark, the high priest is called Abiathar. See chap. ii. 26 To this difficulty some answer, that the father and son bore these two names, Achimelec and Abiathar. This they attempt to prove from 2 Kings viii. 19, and 1 Par. xxiv. 6. Others say that Abiathar, son of Achimelec, was present, and sanctioned the action of his father, thus making it his own. Others again contend that it ought to have been translated, *in the chapter called Abiathar*, instead of *under Abiathar*: for



5 Or have ye not read in the law, \*how that on the sabbath-days the priests in the temple break the sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: \*I will have mercy, and not sacrifice: you would never have condemned the innocent.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed from thence, he came into the synagogue.

10 \*And behold there was a man who had his hand withered, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might accuse him.

11 But he said to them: \*What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-day.

13 Then he saith to the man: Stretch forth thy hand. And he stretched it forth, and it was restored to health like as the other.

14 And the Pharisees going out, made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they should not make him known.

\* Num. xxviii. 9.—b 1 Kings xv. 22; Eccles. iv. 17; Osee vi. 6; Supra, ix. 13.  
c Mark iii. 1; Luke vi. 6.

the Jews divided the Scripture into parts, and called them by the name of the most remarkable person or thing spoken of in them. Thus Romans, ii. 2. *In Elias*, means in the part called *Elias*.

VER. 5. *Break the sabbath*; i. e. they do that, which if the Divine worship did not require, would not be allowed on the sabbath, as the work they do, of its own nature, is servile.

VER. 7. *Mercy, and not sacrifice*. Osee vi. 6. The meaning of this is, if you then approve of the mercy of the high priest, who refreshed the famished fugitive David, why do you condemn my disciples? S. Jerom.

VER. 8. *Lord . . . of the sabbath*. He proves that he can dispense with the observations of the feast, because he is master of the feast. In S. Mark (ii. 27) it is written, *the sabbath was made for man, and not man for the sabbath*; i. e. man's salvation is to be preferred to the observance of the sabbath. M.—In the concurrence of two incompatible precepts, we must give the preference to that which is the end and object of the other; thus we must prefer the preservation of life to the observance of the sabbath. A.—This offering of the *shew-bread before the Lord* was a continual sacrifice, as the holy Fathers observe, and a figure of a more excellent kind of shew-bread, viz. Jesus Christ himself in the holy eucharist. A.

VER. 9. *He came into the synagogue*. This happened some days later, but again on a sabbath. M.

VER. 10. *Is it lawful?* His enemies perceiving in what manner he excused his disciples, have recourse to a fresh stratagem. S. Jerom.—By this question they did not seek learning or improvement, but merely an occasion to insnare Jesus Christ in his words. Jesus seeing their malice, avoids their captious question by proposing one to them, as we read in S. Mark. *Is it lawful to do good or ill on the sabbath?* As if he had said, whether is it better to assist your neighbour on a sabbath, or to abandon him in his distress, when you are able to afford him relief? Unable to give an answer, that would not be a justification of his actions, they remain silent; but he still presses the subject, by retorting their own actions upon themselves. They afforded relief to brute animals that stood in need of it on a sabbath. It was therefore cruelty, or mere malice, to cavil at his relieving the sick man on the sabbath. Jans.

VER. 13. *Stretch forth*. Our Saviour places the man that had the withered hand in the midst of the Jews, and looking round upon the multitude, (according to S. Mark,) he ordered him to stretch out his hand, that by these several ways he might excite the pity of the stiff-necked people; but no sooner had he performed this act of charity, than they, swelling with anger, went out, meditating destruction. So ruinous and pestiferous is the voice of envy! S. Chrys. Hom. 41.—S. Matthew having mentioned this miracle, takes occasion to narrate others which Christ performed on his second return from Judea. We have frequently to mention that the particular *tunc, then*, and such like, do not always relate to what immediately goes before. A.

17 That the word might be fulfilled which was spoken by Isaias, the prophet, saying:

18 \*Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

20 The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.

21 And in his name the Gentiles shall hope.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, so that he both spoke and saw.

23 And all the multitude were amazed, and said: Is not this the Son of David?

24 \*But the Pharisees hearing it, said: This man casteth not out devils, but by Beelzebub, the prince of the devils.

25 And Jesus knowing their thoughts, said to them. \*Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26 And if satan cast out satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

d Deut. xxii. 4.—e Isa. xlii. 1.—f Supra, ix. 34; Mark iii. 22; Luke xi. 15.  
g Luke xi. 17.

VER. 18. *Behold my servant, &c.* The words are out of the prophet Isaias, chap. xli. 1. And it is observed that the Jews, before the coming of Jesus, used to expound them of their Messias. Wi.—There is some difference in the text of Isaias, whence this is taken. The apostles and evangelists did not confine themselves to cite the very words of the text, but only the sense. V.

VER. 19. *He shall not contend*. These words do not occur in the prophet, but are added by S. Matthew to express more fully the sense, because he offered himself up to the will of his heavenly Father, and delivered himself into the hands of those who persecuted him. Aquin.—*Nor cry out*; because, like a lamb in the hands of the shearer, he opened not his mouth.

VER. 20. *The bruised reed*. The prophet here shows the mildness of our Saviour, who, though he could have broken them like a reed, and as a bruised reed, yet would not do it; and though he could have easily extinguished their rage and anger, yet he bore with it for a while, with singular clemency, till he should send forth judgment unto victory, i. e. till justice shall have appeared triumphant, till Christ shall have fulfilled all things, and raised his most illustrious trophy: till the Gentiles shall have placed their confidence in his most adorable name, and the Jews have no plea, notwithstanding their unparalleled obduracy, to make in reply. S. Chrys. Hom. 41.—*Judgment unto victory*. The exposition, most conformable to the literal sense of the prophet, is, he will support the weak by his mildness, until it come to pass that his judgment, which he came to announce to the Gentiles, be led to victory, by his truth becoming universally triumphant over the world, and in his name all nations shall hope. Jansenius.

VER. 25. *Every kingdom*. Strong as a kingdom may appear, it is easily overturned by divisions; and lest it should be objected that ruin was brought upon it by a multiplicity of clashing affairs, it is added that cities and families share the same fate, if subject to similar divisions. S. Chrys. Hom. 42.

VER. 27. *Your children, &c.* Some, by their children, understand *exorcists*, that were among the Jews, that sometimes cast out devils; but it is more commonly taken for Christ's disciples and apostles, who were of the Jewish nation, to whom he had given power to cast out devils: as if he had said, If you allow them to cast out devils by Divine power, why do not you also believe this of me, their master? Wi.—S. Chrysostom says the apostles and disciples of Christ are here meant, for they had already cast out devils in virtue of the power conferred upon them by their Divine Master, without ever having it said of them, that in the prince of devils they cast out devils. Thus he shows that envy was the origin and cause of their persecuting spirit, and that not his actions but his person gave them such great umbrage. Hom. 42.—If Christ alludes here to their own exorcists, who drove out devils by the invocation of the adorable name of God, he confounds the unjust malice and prevention of the Pharisees; if to the apostles, he constitutes them his umpires. S. Thos. Aquin.

VER. 28. *Kingdom of God*. Christ either calls himself and his coming the kingdom of God, because it was the beginning of the kingdom of God, and laid